

Why Not A Humanist Manifesto

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Introduction	1
Framework	2
Population	2
Questions	2
Initial Conditions	2
Self reference	2
What is in a Name	2
Religious Freedoms - Vaccine Freedoms - Lockdown Freedoms - Choice Freedoms	10
Gods of Certainty For Nation State Structures	15
Fat Dumb Lazy - Parasite Stress Theory - Lack of Exploration	18
Schooling the Universe - When To Learn.....	20
A Balance of Questions	21
Humanist Movements.....	22
Manifestos	24
Groupthink versus Plurality	28
Playing with Certain Models	30
Self - Reflection - Sacrifice - Development - Individual - Grief - Regret	39
Etiquette	39
Recent Investigations.....	41
Recent Messages	42
Recent People	42
Recent Documents.....	45
References	49

Introduction

There is no certain manifest destiny for humans. A *“Seriousness of Existence”*.

'As yet humanity hath not a goal' :Author(**Friedrich Wilhelm Nietzsche**) :Year(1891) :Source

Document(Thus Spake Zarathustra) :Keyword(Humanism Choice Individual)

<http://www.gutenberg.org/files/1998/1998-0.txt>

I have explored and thought **enough** to explore the **idea of humanism**. I have been careful not to be too certain or focus in too closely. Humanist organizations around the world can fall into the same traps as any organization, culture, nation or group and we can see the initial self-reference problem and recursion problem immediately. *“How to be human”, “ought”, “right”, “Don’t”*

We can also see that while **humanism** tends to attract highly educated, articulate and well-meaning people (of authentic intent) it is also open to normal human patterns of binary thinking, dogmatic certainty and corruption.

Framework

Humans, Development, Action

Population

Humans, Planet, Individuals

Questions

1. What is a manifesto?
2. Why isn't there a “right” way of being?
3. What are the dangers of Humanism?

Initial Conditions

Individual, Planet

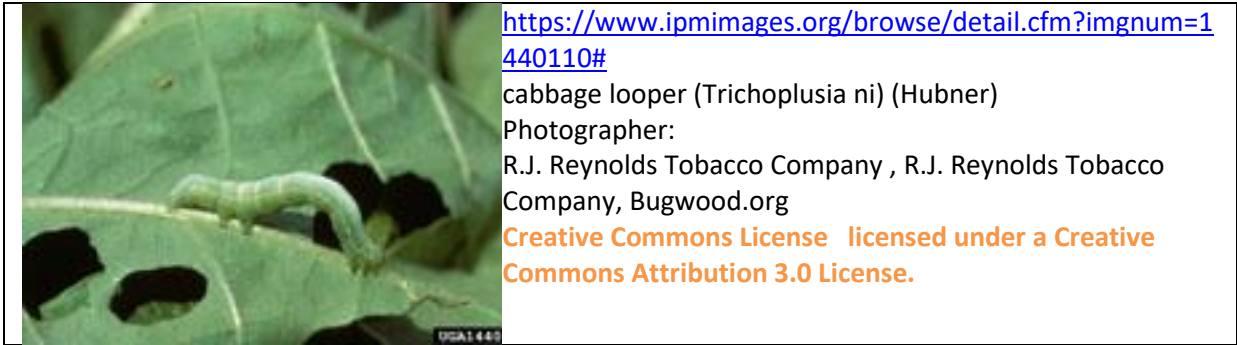
Self reference

Individual, Group, Communication

What is in a Name

Names can be deceptive - how things, people, actions are described. We notice that words - when first invented - become used authentically for many things and then over time - with use - they tend to change their meaning to the exact or very near opposite meanings.

I thought this was mainly irony and humour (sarcasm) - which it sometimes is, but it also too is recognition of the continuum and that as soon as you **declare a thing** as a thing then you **immediately** (time, event, sequence) have to **explore the opposite thing** to that thing on the continuum. Imagine a caterpillar which firmly plants one part of it's body at a point and declares it's “foothold” and then reaches out and searches for another “foothold” using it's body as a bridge of exploration. (Leonhard Euler)



If you examine words you will find patterns of change and use which tend to correspond with frameworks in our mind. Some words become confused with many meanings, some single and definite meanings, others with a binary type feel to them - two things at once, some have whole lists of specific meanings attached rather than vague generalizations. Philosophers sometimes explore and struggle with meaning of words to see what certainty and patterns they can find.

If you combine the words sacred and religion you get sacrilegious which means the opposite of the two words in sequence.

Language has some kind of conceptual structure and language and maths are often explored together as “logic” - as in “logical sense”.

See **Gottlob Frege** “*BEGRIFFSSCHRIFT a formalized Language of pure Thought modelled upon the Language of Arithmetic*” First published in **1879**

https://edisciplinas.usp.br/pluginfile.php/4191962/mod_resource/content/0/Translations%20from%20the%20Philosophical%20Writings%20of%20Gottlob%20Frege.%20Basil%20Blackwell%20%281966%29.pdf

	<p>See Gottlob Frege, Noam Chomsky, my metaframes https://humanistman.com/home/frames/meta-frames/ and On Denoting :Author(Bertrand Russell) :Year(1905) Age(33) :Keyword(Individual Philosophy Development) https://en.wikipedia.org/wiki/On_Denoting http://bactra.org/Russell/denoting/ https://www.uvm.edu/~lidosse/courses/lang/Russell(1905).pdf</p> <p>Also see Abelian group https://en.wikipedia.org/wiki/Abelian_group</p>
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IEP -Language Gottlob Frege - Author: Dorothea Lotter USA (Copyrighted - fair use, partial extract, non-profit, research and education, public education - quoting a translation of Frege)

<https://iep.utm.edu/freg-lan/#SH2a> “Arithmetical, geometrical and chemical symbols can be regarded as realizations of the Leibnizian conception in particular fields. The concept script offered here adds a new one to these – indeed, the one located in the middle, adjoining all the others. From here, with the greatest prospect of success, one can then proceed to fill in the gaps in the existing formula languages, connect their hitherto separate fields into the domain of a single formula language and extend it to fields that have hitherto lacked such a language” (1997:50).”

Here Frege offers up **Begriffsschrift** <https://en.wikipedia.org/wiki/Begriffsschrift> as he tries to grapple with the dogmatic certainty of **Universals** as postulated by **Gottfried Wilhelm (von) Leibniz** https://en.wikipedia.org/wiki/Gottfried_Wilhelm_Leibniz or **Pasigraphy** (Pure symbolic abstract logic) <https://en.wikipedia.org/wiki/Pasigraphy>. Leibniz's (**Monads** (with "flux")) and Einstein's (**Energy/Matter**) both thought that there were certain essential "things" that made up the universe which could be identified. Frege offers up something **in between** certain statements in Arithmetic, Chemistry, logic, formulas, etc and a higher layer of abstraction - essentially trying to overcome the initial self-reference, recursion problem **and** link all things to one universal language of "pure thought" (**certain dogma**). Greeks had the arguments in many different ways - Flux, form, function, attribute, etc. Chinese call it the Pattern, Harmony, Middle - the certain way. I call it observe, notice, idea, declaration, hypothesis, uncertainty, recursion, initial self-reference and other **things** - but **maybe there is no such thing as thing at all? (recursively)**

I am not as ambitious as **Gottlob Frege**.

	<p>There are transfinite (definite infinity - Monty Hall) things which are the opposite of "true" - maybe more? Maybe another type of infinity? How many types of infinity are there? Hint: if there is one - is there infinite or more?</p> <p>These models are one step further developed from Heraclitus flux model continuum which is a meta model of thing - flux - thing i.e. we have applied the concept of same/different to thing (things are opposite)</p> <p>Also see Zen and the Art of Golf https://humanistman.com/wp-content/uploads/2021/07/Zen-and-the-Art-of-Golf.pdf</p>
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Also See **One Thing I Know With Absolute Certainty is Absolute Certainty Does Not Exist** <https://humanistman.com/wp-content/uploads/2019/07/Absolute-Certainty.pdf>

What is the Opposite of Flux - opposite? Not? Not Not?

What is the opposite of apple - everything? Or more?

What is the opposite of Human? - Human/NotHuman?

[https://en.wikiquote.org/wiki/Primo_Levi#The_Periodic_Table_\(1975\)](https://en.wikiquote.org/wiki/Primo_Levi#The_Periodic_Table_(1975)) **Primo Levi** - *"Interviewer: Is it possible to abolish man's humanity?"*

Levi: Unfortunately, yes. Unfortunately, yes; and that is really the characteristic of the Nazi lager [concentration camp]. About the others, I don't know, because I don't know them; perhaps in Russia the same thing happens. It's to abolish man's personality, inside and outside: not only of the prisoner, but also of the jailer. He too lost his personality in the lager.

These are two different itineraries, but with the same result, and I would say that only a few had the good fortune of remaining aware during their imprisonment; some regained their awareness of the experience later, but during it, they had lost it; many forgot everything. They did not record their experiences in their mind. They didn't impress on their memory track. Thus it happened to all, a profound modification in their personality. Most of all, our sensibility lost sharpness, so that the memories of our home had fallen into second place; the memory of family had fallen into second place in face of urgent needs, of hunger, of the necessity to protect oneself against cold, beatings, fatigue... all of this brought about some reactions which we could call animal-like; we were like work animals.

It is curious how this animal-like condition would repeat itself in language: in German there are two words for eating. One is *essen* and it refers to people, and the other is *fressen*, referring to animals. We say a horse *frisst*, for example, or a cat. In the lager, without anyone having decided that it should be so, the verb for eating was *fressen*. As if the perception of the animalesque regression was clear to all." ..

"We who survived the Camps are not true witnesses. We are those who, through prevarication, skill or luck, **never touched bottom.** Those who have, and who have **seen the face of the Gorgon, did not return, or returned wordless.** (As quoted in *The Age of Extremes: The Short Twentieth Century, 1914-1991* (1994) by Eric J. Hobsbawm)

I beg the reader not to go in search of messages. It is a term that I detest because it distresses me greatly, for it forces on me clothes that are not mine, which in fact **belong to a human type that I distrust; the prophet, the soothsayer, the seer.** I am none of these; I'm a **normal man with a good memory who fell into a maelstrom and got out of it more by luck than by virtue,** and who from that time on has preserved a certain curiosity about maelstroms large and small, metaphorical and actual. "The Premise," *The Mirror Maker* (1986)"

"And we must remember that [Hitler and Mussolini's] faithful followers, among them the diligent executors of inhuman orders, were not born torturers, were not (with a few exceptions) monsters: they were ordinary men. Monsters exist, but they are too few in number to be truly dangerous; **more dangerous are the common men, the functionaries ready to believe and to act without asking questions.** (*The New Republic, Primo Levi's Heartbreaking, Heroic Answers to the Most Common Questions He Was Asked About "Survival in Auschwitz", Translated from Italian into English by Ruth Feldman (February 17, 1986)*)"

But **George Orwell** saw many things too - especially about language. He saw how whole types of communication became corrupted - not only with language and meaning but also frequency and intrusion into daily lives - the constant messaging - the propaganda feed. Huge departments of corruption - a "public service" - *we are keeping you safe* - the ends always justified the means and the sycophants (legal community, magistrates, politicians, elites) bleeding the individual and the nation dry of wealth and destroying as much humanity, questioning, ideas, etc as they could while they held on to their permanent power and control. The **Habsburgs** of our times.

https://en.wikipedia.org/wiki/House_of_Habsburg

"Human" rights (legislated as "not absolute" - we can make "exceptions" when we feel like it) - for **some humans** (and then for sentient creatures) - not others - entrenched hypocrisy, groupthink, bias

and bigotry - usually run by feminists, women (on average) and weak minded men (dim witted Knights) - for the certain cause, for my virtue - the ends always justifies the means. **No-one thinks** a Human Rights Agency **selectively dishing out humans rights** is **Corrupt**.

Festival of Dangerous ideas - only those ideas **not too dangerous** <https://festivalofdangerousideas.com/> is it **"ethical"** to exclude ideas you disagree with or **might dangerously** upset you? (Discrimination Act 18c)

A **Peace Movement** - using violence to achieve it's certainty. The **ends** of **finally certain peace** ought be achieved by **means** of "temporary" violence and abuse? Why? https://en.wikipedia.org/wiki/Peace_movement (Bring "peace" to the middle east, Africa, Asia, etc).

We are in a virus pandemic and states "lockdown" it's citizens in their houses and refuse them the right to protest, complain or have freedom of choice. This new god is called certain safety. *We are virtuously and with great humbleness **keeping you certainly safe** by locking you up. **Safety Officers** (police and army) patrol the streets and confront citizens they find out or about and knock on doors to implement the safety measures. "Show us your papers" So what does **certain safe** look like? "I will do **whatever it takes** to keep you **safe** from the **beast**" What is the opposite of safe? Life? **No-one thinks** this is insane or incoherent.*

Equality - very selective - framed and defined by us for our in-group, friends, family and ourselves There is no equality for white men in Australia - we believe in "equality and justice for women", "Black Lives Matter". **No-one thinks** this is insane or incoherent. **Friedrich Wilhelm Nietzsche** (Tarantulas), **Alexander Pope** and many others warned about this.

See my article **Beyond Eichmann beyond the fringe behind the fridge** <https://humanistman.com/wp-content/uploads/2020/07/Beyond-Eichmann-beyond-the-fringe-behind-the-fridge.pdf> and meta frame **Equality and Diversity** <https://humanistman.com/wp-content/uploads/2019/03/07-Humanism-Meta-Frame-Equality-and-Diversity.pdf>

Leviathan :Author(**Thomas Hobbes**) :Year(1651) Age(63) :Keyword(Individual Nation Society, Politics) http://www.gutenberg.org/ebooks/3207?msq=welcome_stranger [https://en.wikipedia.org/wiki/Leviathan_\(Hobbes_book\)](https://en.wikipedia.org/wiki/Leviathan_(Hobbes_book)) <https://plato.stanford.edu/entries/hobbes-moral/> *"From Equality Proceeds Diffidence From this equality of **ability**, ariseth equality of hope in the attaining of **our Ends**. And therefore if any two men desire the same thing, which nevertheless they cannot both enjoy, **they become enemies**; and in the way to **their End**, (which is principally their owne conservation, and sometimes their delectation only,) endeavour to destroy, or subdue one another."* Hobbes saw it. The **certain "end"**.

Pensées :Author(**Blaise Pascal**) :Year(1662) Age(39) :Keyword(Individual Development Language) <https://onlinebooks.library.upenn.edu/webbin/book/lookupname?key=Pascal%2c%20Blaise%2c%201623%2d1662> <http://www.gutenberg.org/ebooks/author/7913> <https://sourcebooks.fordham.edu/mod/1660pascal-pensees.asp> *"418. It is dangerous to **make man see too clearly** his **equality with the brutes** **without showing him his greatness**. It is also dangerous to make his see his greatness too clearly, apart from his vileness. **It is still more dangerous to leave him in ignorance of both**. But it is very advantageous to show him both. Man must not think that he is on a level either with the brutes or with the angels, **nor must he be ignorant of both sides of his***

nature; but he must know both." - he sees some of the continuum and complexity but struggles to explain it as, **not binary**

Others **missed the point entirely** and **dogmatized equality** (for everything they could think of - to their own biases and certainty) **A Political Treatise by Benedict De Spinoza**
<https://web.archive.org/web/20110723220332/http://www.spinozacsack.net78.net/Political%20Treatise%2C%20Benedict%20de%20Spinoza.pdf> .." 23. To **maintain a perfect equality** between the clans, and a regular order in sitting, making proposals, and speaking, every clan is to take in turn the presidency at the sittings, a different clan at every sitting, and that which was first at one sitting is to be last at the next. But among members of the same clan, let precedence go by priority of election."
Deluded certainty as the certain answer - **dogma**.

Truth - selected facts, **my truth**, Phenomenology (Hegel, Husserl) my lived experience, my feelings, my outrage, my passion, my virtue, my justified violence - because of truth. (see my **Focus Model** in <https://humanistman.com/wp-content/uploads/2020/04/15-Humanism-Corruption-Nation-Choice-Virtue.pdf> and those **cognitively challenged women lawyers and judges**. **Women Lawyers - Corruption - Feminism - Debate** <https://humanistman.com/wp-content/uploads/2020/07/Women-Lawyers-Corruption-Feminism-Debate.pdf>)

Virtue signaling (pious, sanctimony, good intentions, morality) - "Good people", "Good deeds", "good Intentions", "Good ideas", "Good Justice" - "**the certain cause**" - We all want **certain GOOD** don't we? The "Road to Hell" -Good intentions? **Pharisees, scribes, sycophants**. See my Meta Frame on **Bad and Good** <https://humanistman.com/wp-content/uploads/2019/04/09-Humanism-Bad-and-Good.pdf>

National Values - the **Melbourne Declaration** (Andrew Barr, Julia Gillard - how **proud they are** to declare their certainty!) - the dogmatically **certain cause** for the zealots - **Educational Goals** <https://www.schoolgovernance.net.au/news/what-does-the-2008-melbourne-declaration-look-like-in-2019> , "Due to the **abstract nature of the Declaration's goals**, it is somewhat difficult to quantify the progress made in the last ten years." .." Why Has the Melbourne Declaration Been Ineffective? .. a greater emphasis on **soft skills**, a strengthening of **critical thinking skills**, a re-think of the ways that teachers **assess student learning** in the classroom, closer attention to **the language we use** when talking about education." .." Furthermore, the Declaration has a strong focus on **creating intelligent, successful and driven individuals** " (**BY THE CERTAIN CAUSE???!!**) "who contribute to the wider Australian community."
http://www.curriculum.edu.au/verve/resources/national_declaration_on_the_educational_goals_for_young_australians.pdf "– **act with moral and ethical integrity** – – understand and **acknowledge the value of Indigenous cultures** and possess the knowledge, skills and understanding to contribute to, and benefit from, **reconciliation between Indigenous and non-Indigenous Australians** – are committed to **national values** of democracy, **equity** and **justice**, and participate in .." (not rule of law?) Everyone becomes a **smug vigilante** for "equity" and "justice" - "success" - "driven" - **No-one thinks** this is insane, dangerous or incoherent. No-one studies history - only feminist history.

Why not **educational goals** of learning to read, write and spell? Why not learn maths, history, geography, art, science, language, grammar, logic, debate? **Encourage learning** and exploration? **Tolerance** not as dogma? If cannot **ENJOY LIFE** when you are a child, then **WHEN?????**

I disagree that focusing on *soft skills, critical thinking* - and the other similar suggestions have much to do with learning. “Intelligent” people are **largely** created by birth (all children have different intelligence when young but other factors affect things during development - the identity politics and social justice warriors decry this difference as “racist” or bigoted if any tendencies by genetic groupings are expressed) - you cannot educate someone to become “intelligent” (in a **binary certain** way). Nor is intelligence a **certain thing** one needs to have. People can learn different skills and capabilities and authentically interact with others of their generation without being dogmatized by the “teachers”. Simple skills like reading, writing, noticing, remembering, structure (some kind of structure - of which there are many), music, art, science, history, geography - languages of communication - debate, listening, watching, paying attention, discovery, invention, exploring, creating and making things. Starting to think about things and discover meanings and complexity. Children should ask questions but that is not the same as the “dogma” of critical thinking or **accusing someone by interrogation**. For example many women I have spoken with - especially in the public service (Magistrates and legal professionals as well) - who are feminists (extreme dogma) **believe** not only that they can debate but they **can** think and **think critically** at the same time as calling you a misogynist or a women hater if you dare to question any of their hypocrisy, assertions or ideas.

The skills and capabilities that humans can learn at school can give them self confidence and interest in a topic and **the idea of having too specific an “end”** for someone at school can be dangerous. Achievements and relativities are measured and do exist in the world - you **can fail the test** to operate complex machinery. **Examinations** of Learners , **Assessments** and **Results** teach **Improvement** and **Review** Pandering to the idea of “offense” or binary extreme disaster because a child failed one exam of many or did not end up “top” of the class - fails to prepare children for the realities of the world. Not all things are relative nor are they binary certain either. Learning how to learn. Learning to become **an individual, a person, a persona - NOT A VIGILANTE OF THE MOB FOR THE CERTAIN CAUSE.**

Analysis - rather than “critical” thinking. And/Or even thesis, antithesis, synthesis. And/Or Max Scheler’s observation, division, synthesis, explain, understand and combinations. And/or biology, evolution, phenomenology, maths, art, sport, games, joy, etc.

Organon (Rank:1) :Author(**Aristotle**) :Year(-350) Age(34) :Keyword(Individual Philosophy Learning, Education) <https://onemorelibrary.com/index.php/en/books/major-collections/organon-aristotle-308> <https://archive.org/details/AristotleOrganon> <https://en.wikipedia.org/wiki/Organon>

Ressentiment (Rank:20) :Author(**Max Scheler**) :Year(1913) Age(39) :Keyword(Group Nation Acting) <https://hscif.org/wp-content/uploads/2018/04/Max-Scheler-Ressentiment.pdf> <https://philpapers.org/rec/SCHR-22> [https://en.wikipedia.org/wiki/Ressentiment_\(Scheler\)](https://en.wikipedia.org/wiki/Ressentiment_(Scheler)) *Groll, Rancor, Phenomenology, nourishing hostile intentions - “forgive them, for they know not what they do”, vindictiveness.* Also see Africa killing their farmers and then starving, burning buildings, mobs, feminists, extremists, etc

*“But when we **feel** unable to attain certain values, **value blindness** or **value delusion** may set in. Lowering all values to the level of one’s own factual desire or ability (a procedure not to be confused with the conscious act of resignation), **construing an illusory hierarchy of values** in accordance with the structure of one’s personal goals and wishes—that is by no means the way in which a normal and meaningful value consciousness is realized. It is, on the contrary, the chief source of value*

blindness, of **value delusions and illusions**.” (Consumerism, **Happiness** - buying a new thing will make me happy, Feminism - killing a certain devil will keep me happy)

The Advancement of Learning (Rank:30) :Author(**Francis Bacon**) :Year(1605) Age(43)

:Keyword(Individual Development Learning, Education)

https://en.wikipedia.org/wiki/The_Advancement_of_Learning

<https://www.gutenberg.org/ebooks/5500> <https://archive.org/details/advancementof100baco>

Novum Organum (Rank:10) :Author(**Francis Bacon**) :Year(1620) Age(58) :Keyword(Individual Reason Learning, Education) <https://oll.libertyfund.org/title/bacon-novum-organum>

http://www.gutenberg.org/ebooks/author/296?sort_order=downloads

https://en.wikipedia.org/wiki/Novum_Organum

“XIX. There are and can exist but **two ways** of investigating and discovering truth. The **one hurries on rapidly from the senses and particulars to the most general axioms**, and from them, as principles and their supposed indisputable truth, **derives and discovers the intermediate axioms. This is the way now in use**. The other constructs its axioms from the senses and particulars, by **ascending continually and gradually**, till it finally arrives at the most general axioms, which is the true but unattempted way.” Bacon understands the **rush to certain judgement**. He is **stuck in binary** though in offering one alternative - “continually” because of his focus on the **dogma** and **certaintists of his time**. He misses recursion and initial self reference. He sees the building of certain schemas “continually” (a glimpse of the continuum) and “gradually” - **a learning and development model** - rather than the rush to judgement of **binary dogmatic certaintists**. Bacon was surrounded by humans consumed by various violent dogma - **willing to inflict all kinds of atrocities** on their fellow humans for failing to bow down before their certain preferred god and declare their “Absolutism”.

Confucius hypothesizes the first thing in -500BC “Isn't it a pleasure **to study and practice what you have learned**? Isn't it also great when friends visit from distant places? If one remains not annoyed when he is **not understood** by people around him, isn't he a sage?” **and later** “The Master said, “If the people be **led by laws**, and uniformity sought to be given them by punishments, they will try to avoid the punishment, but have no **sense of shame**.” If they be led by virtue, and uniformity sought to be given them by the **rules of propriety**, they will have the sense of shame, and moreover will **become good**.” **The Analects** (Rank:1) :Author(**Confucius**) :Year(-500) Age(51) :Keyword(Individual Development Humanism)

<https://en.wikiquote.org/wiki/Confucius>

<http://classics.mit.edu/Confucius/analects.html> <https://plato.stanford.edu/entries/confucius/>

See hypothesis of **Bloom's Taxonomy**, https://en.wikipedia.org/wiki/Bloom%27s_taxonomy, Robert Keegan - **The Evolving Self**, Jean Piaget, **Lev Vygotsky** https://en.wikipedia.org/wiki/Lev_Vygotsky, Carl Gustav Jung, Sigmund Freud and ideas of the “individual” - **individuation**.

The last thing you want in teachers is certain idiotology and binary thinking. “If I can't teach her maths at least I will teach her about her entitlements as a black jewish woman” - **That's not “individuation” - that is certain groupthink and bigotry - currently called the God of Diversity**.

For **Andrew Barr** to pontificate his **certain dogma** on “**National Values**”, Morals, Ethics and Integrity and pass his “wisdom” through the public system is an indication of how corrupt we have become. He is **certain of his ignorance** and willing to ensure everyone adopts his certain ignorant views. He is

not alone - the world is full of these types and their sycophants. Feminists, extremists, utopians, causists - can't think, can't debate, too busy feeding their corruptions (Francis Bacon's Warnings - the Idols - False Gods) - shouting down debate - *nothing to see here* they shout at all those "others". *"Stop questioning"* they shout. *My certainty is everything - and spiritual as well - the mob love it!* - see Thomas Huxley's response to the William Booth's "Salvation Army" below.

Of course **Andrew** and **Julia** are **evangelical** about their certain dogma. **Proud of it**. Very Similar to **William Booth** and his dogmatic certainty - **The Salvation Army** - "saving" people's souls - a la the Spanish Inquisition - nurturing their fears and providing **certainty** and salve.

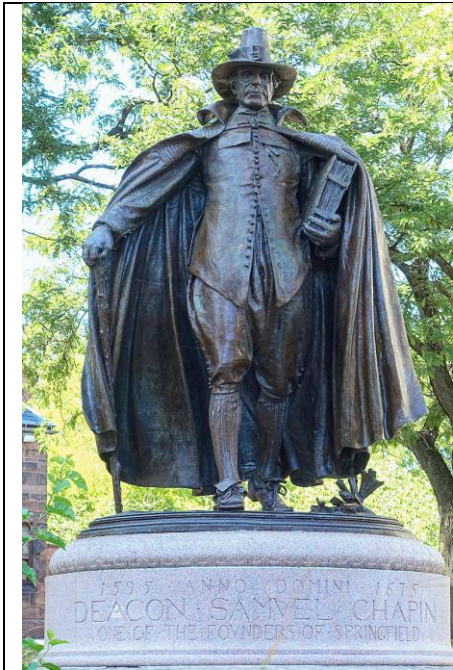
See **Optimizing Between Extreme Distributions - Social Justice** <https://humanistman.com/wp-content/uploads/2020/07/Optimizing-Between-Extreme-Distributions-Social-Justice.pdf>

Maybe **Andrew Barr** might be one of the 30% of humans who can develop further - he could contemplate, review and learn something? **The City of the Sun** :Author(**Tommaso Campanella**) :Year(1602) Age(34) :Keyword(Group Development Politics) https://en.wikipedia.org/wiki/The_City_of_the_Sun <https://www.gutenberg.org/files/2816/2816-h/2816-h.htm> <http://www.gutenberg.org/ebooks/author/1040> and the selected quote in the references of <https://humanistman.com/wp-content/uploads/2021/02/Binary-Groupthink-Overcoming-1.pdf>

Religious Freedoms - Vaccine Freedoms - Lockdown Freedoms - Choice Freedoms

I examined **Choice** in much of my previous work **Motivations** <https://humanistman.com/wp-content/uploads/2019/02/03-Humanism-Motivations.pdf> , **Information Classification Frame** <https://humanistman.com/wp-content/uploads/2019/02/04-Humanism-%E2%80%93-Information-Classification-Frame.pdf> , **Choice Distributions** <https://humanistman.com/wp-content/uploads/2019/04/11-Humanism-Choice-Distributions.pdf> , **Equality-Diversity-Measurement-Notice** <https://humanistman.com/wp-content/uploads/2020/08/Equality-Diversity-Measurement-Notice.pdf> and many of the other frames.

John Locke - Freedom of Conscience, Separation of Church and State, https://en.wikipedia.org/wiki/John_Locke - also *The bloody tenent of persecution for cause of conscience discussed: and Mr. Cotton's letter examined and answered* - by **Roger Williams** https://en.wikipedia.org/wiki/Roger_Williams who escaped the puritans in **The Colony of Massachusetts Bay**. The puritans - a few years later, instigated the **Salem witch trials**.



https://en.wikipedia.org/wiki/Salem_witch_trials by **certain religious zealots** ("the cause") who had **ignorance** and **certain dogma** to rely on. The certain "**devil**" to be finally identified and heroically dispatched by the "**Pure**" ones.

"The episode is one of Colonial America's most notorious cases of mass hysteria"

Daderot (Wiki photo contributor), *The Puritan* by **Augustus Saint-Gaudens** - **Springfield, Massachusetts, USA**. This artwork is in the public domain because the artist died more than 100 years ago. Inscription "1595-1675 - Deacon Samuel Chapin One of The Founders Of **Springfield**" Made in 1887 -

[https://en.wikipedia.org/wiki/The_Puritan_\(Springfield,_Massachusetts\)](https://en.wikipedia.org/wiki/The_Puritan_(Springfield,_Massachusetts))

Thomas Henry Huxley https://en.wikipedia.org/wiki/Thomas_Henry_Huxley "**Agnosticism**, in fact, is not a creed, but **a method**, the essence of which lies in the rigorous application of a single principle... the fundamental axiom of modern science... In matters of the intellect, follow your reason as far as it will take you, without regard to any other consideration... In matters of the intellect, **do not pretend that conclusions are certain** which are not demonstrated or demonstrable" (CHRISTIANITY AND AGNOSTICISM A CONTROVERSY CONSISTING OF PAPERS BY HENRY WAGE. D.D., PROF. THOS. H. HUXLEY, THE BISHOP OF PETERBOROUGH, W. H. MALLOCK, MRS. HUMPHRY WARD https://archive.org/stream/agnosticism00variuoft/agnosticism00variuoft_djvu.txt). Here he argues against the **CERTAINTY** of the religious **dogma**.

Thomas Henry Huxley argued against the certainty of **William Booth** and his "**Salvation Army**" (We have come to **save you all**) and Booth's "**Manifesto**"- "**In Darkest England, and the Way Out**" (sounds scary doesn't it?) - see in **latest documents** below. This is **part of** Huxley's response:

*'The fundamental proposition which runs through the writings,' (a review of Huxley's own and others work) "which thus extend over twenty years, is, that the common **a priori doctrines** and **methods of reasoning** about political and social questions are essentially vicious; and that argumentation on this basis leads, with equal logical force, to **two contradictory** and **extremely mischievous systems**, the one that of **Anarchic Individualism**, the other that of **despotic or Regimental Socialism**. Whether I am right or wrong, I am at least **consistent in opposing both to the best of my ability**. Mr. Booth's system appears to me, and, as I have shown, is regarded by Socialists themselves, to be mere **autocratic Socialism, masked by its theological exterior**. That the "fantastic" religious skin will wear away, and the Socialistic reality it covers will show its real nature, is the expressed hope of one candid Socialist, and may be fairly conceived to be the unexpressed belief of the despotic leader of the new Trades Union, who has shown his zeal, if not his discretion, in championing Mr. Booth's projects.'* :Author(**Thomas Henry Huxley**) :Year(1891) :Source Document(**Evolution and Ethics and Other Essays** V. SOCIAL DISEASES AND WORSE REMEDIES LETTERS TO THE "TIMES" ON MR. BOOTH'S SCHEME WITH A PREFACE AND INTRODUCTORY ESSAY.)

:Keyword(Humanism Continuum Group) <https://www.gutenberg.org/files/2940/2940-h/2940-h.htm> and my frame on **Population Distributions** <https://humanistman.com/wp-content/uploads/2019/02/05-Humanism-%E2%80%93-Population-Distributions.pdf> . Huxley sees the problem binary certainty (especially the growth of binary certainty using Marxism dogma), plurality continuum and **values his own consistency and coherence.**



In recent times there has been much discussion in Australia about 'Religious Freedoms' <https://humanrights.gov.au/our-work/legal/submission/religious-freedom-bills>. Less so in the USA which is heavily dominated by and controlled by certainty - beliefs, religion - as are many other countries. (Many take it for granted that **one certain religion** is the defacto law and control for their country)

(Australia has **failed to separate church from government** and public servants are paid to **openly regularly pray** to **certain religion** in parliaments, courts and other government organizations around the country. Religious wars are starting to rise again.)

The 'Religious Freedoms' idea being that **freedom of choice has to be dogmatized** (for the sentient dogs) by legislation. This became "necessary" because - having **dogmatically defined "human rights"** in the vast human rights legislation which is patrolled by large numbers of feminists, women (on average) and weak minded male public servants - the **legal community (money hungry leeches)** and the feminists and other **binary extremists - found that lesbians and other designated victims were being discriminated against** (according to the human rights commissioner) and therefore more legislation had to be introduced so that people could have more of their **freedoms of choice** bounded, defined and penalized by the legal scum, smug Magistrates and virtue signalers of **"equity"**. People were **"outraged"** - especially females in Australia who spend most of their lives from childhood in this permanent state.

This lead to the idea of "religious freedoms" **as a reason** you can use to **BE ALLOWED** make a **free choice** about **your own business** or **your own life** or **what words you speak**. **No-one thinks** this is authoritarian, insane or incoherent. Society and community **must be dogmatized**.

In the same way you need **"permission"** from the police to demonstrate by choice - make your voice publicly heard. **No-one thinks** this is insane or incoherent.

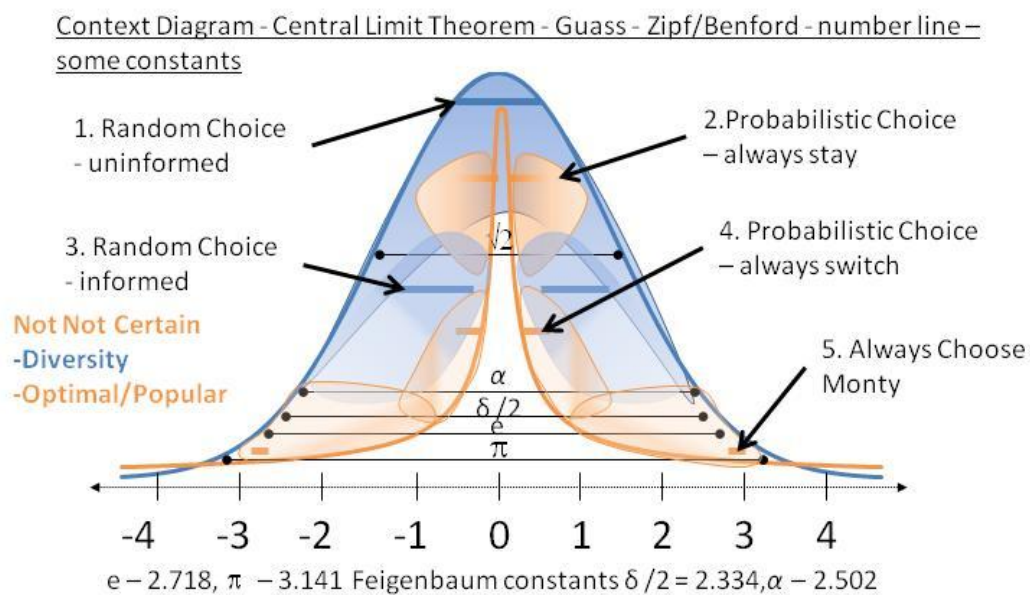
Police refuse one type of demonstration by alleged "health order" i.e. from the Department of Health (NOT EVEN THEIR OWN DELEGATED POWER) and allow others on their own advice. **No-one thinks** this is **insane or incoherent or corrupt**.

Many Australians love more and more bounds, certainty and caves to dwell in with their pet sentient dogs. It is not only an “indigenous” thing we can *appreciate* and *value* but is quite widespread amongst humanity.

Now - **one alternative** to this is to **get rid of all the human rights legislation** and to stop the ongoing dogmatic certainty and **feeding of the scumbags in the legal community**. By getting rid of the legislation rather than **INCREASING** the legislation - conflicts, legal cases, money, choice and community could start to develop a bit more **WITHOUT CONSTANT GOVERNMENT INTERFERENCE**. (George Orwell, 1984, Herbert Spencer, Man Versus the State, Libertarianism). This would fly in the face of the **feminist outrage narrative** and **allow exploration** of communication, cooperation, trust, justice and sustainability - away from the **constant dogmatic certainty of the Totalitarian state**.

But I already showed you context for choice in populations in **Binary Groupthink Overcoming** <https://humanistman.com/wp-content/uploads/2021/02/Binary-Groupthink-Overcoming-1.pdf> . I told you about **Chauchy, Poisson, Gauss, Zipf, Benford, Bayes, Boole and Monty Hall** in some depth.

Also see all my **meta frames** and **humanist frames** e.g. <https://humanistman.com/wp-content/uploads/2019/02/05-Humanism-%E2%80%93-Population-Distributions.pdf> (see - Significance testing)



Most of us come in contact with many viruses during our lifetimes with many staying in our bodies until we die. We build our immunity over time. The world grapples with a virus COVID 19 that has a mortality rate of between 1-3% on average <https://coronavirus.jhu.edu/data/mortality>, <https://www.worldometers.info/coronavirus/coronavirus-death-rate/> Countries are becoming more Authoritarian and Totalitarian and nations are fracturing into states and smaller and smaller groups who fear the outsider. Old women, women on average and young heroic do-gooders are joining into the certainty and bounds and women, in particular, enthusiastically support politicians who demonize others and introduce Draconian measures to keep people “safe”. Freedoms have been eroded over the years and continue to be called the “new normal” until eventually people forget what freedom was. Orwell knew that. Hobbes saw it, Nietzsche and many others.

https://en.wikipedia.org/wiki/List_of_human_disease_case_fatality_rates Many parasites, bacteria, viruses and other diseases have nearly 100% fatality rate if you get the disease. This has to be combined with the chance of getting the disease which is complex and depends on many factors. Chance of infection is difficult to measure and unethical to test so estimates are based on group statistics. <https://www.nfid.org/infectious-diseases/> , <https://www.who.int/data/gho/data/themes/mortality-and-global-health-estimates> , https://www.cdc.gov/nchs/hus/contents2019.htm?search=Infectious_diseases , <https://www.abs.gov.au/statistics/health/causes-death/provisional-mortality-statistics/jan-2020-apr-2021>

Infection can be measured in many ways - **Age Standardized Death rate** - number of people **killed** per 100,000 people - because it is usually only when a person dies that a doctor can estimate what killed them. i.e. it is difficult to know exactly what they are infected with because it could be many things combining.

There are variations within countries - rabies is more prevalent in some countries and “*drinking the water*” from different countries depends how well your body has adapted to the parasites and other things found in untreated water. Locals might have more immunity - a “*stronger stomach*” than you do as a visitor. Travelers learn this usually after their first severe parasitic (e.g. bacteria, virus) infection when travelling.

It is difficult for binary thinking humans to recognize the **complexity of choices** between life and death on many continuums. They tend to want binary certainty “*just tell me which door to choose, Monty*” - for vaccine choice and what to do. They have not made it to level 3 thinking and they tend to revert to level 1 (self) thinking. Even so, there seems to be so advantage to human evolution to have a variety of choices and we tend to end up with some survivors of Type 1 and Type 2 errors of choice (it might be a way of surviving chaos?). See **Humanism – Information Classification Frame** <https://humanistman.com/wp-content/uploads/2019/02/04-Humanism-%E2%80%93-Information-Classification-Frame.pdf> .

3 years ago I wrote **Suicide Rates** <https://humanistman.com/wp-content/uploads/2019/01/Suicide-Rates.rtf> and looked how men’s health was largely being ignored - despite men being affected more than women - because of the dominant female victim narrative which runs the feminist and government agenda.

Using <https://www.abs.gov.au/statistics/health/causes-death/causes-death-australia/2019#data-download> we can compare **Age Standardized Death rate** and **Case fatality rates** https://en.wikipedia.org/wiki/List_of_human_disease_case_fatality_rates and see that Australia has been lucky so far to keep the death rate to a similar rate to **influenza** (largely vaccinated) or **alcoholic liver disease**. It seems comparable to the 1918 Spanish Flu <https://www.cdc.gov/flu/pandemic-resources/1918-commemoration/1918-pandemic-history.htm> but we have vaccines now and they didn’t then.

Many crowded, poorer and less well developed (and many other complex factors) countries mortality rates https://en.wikipedia.org/wiki/List_of_countries_by_mortality_rate are far greater than normal yearly averages - towards 100% increase. Others are closer to a 2% increase of annual total death rate. Many people will be analyzing this for many years.

<https://www.who.int/data/stories/the-true-death-toll-of-covid-19-estimating-global-excess-mortality> , <https://ourworldindata.org/mortality-risk-covid>

Gods of Certainty For Nation State Structures

Scientific investigation of human behaviour, links with historical records and patterns of the plurality continuum about the tensions of group, mob, individuals, investigative, discovery exploration, risk, reflection, learning, library of learning - the written record - is widely available.

I explored some of this here **Pattern Worship Choice God** <https://humanistman.com/wp-content/uploads/2020/04/Pattern-Worship-Choice-God.pdf>

The Decline Of The West :Author(**Oswald Spengler**) :Year(1922) Age(42) :Keyword(Group Nation Humanism, History, Culture) https://en.wikipedia.org/wiki/The_Decline_of_the_West
https://openlibrary.org/books/OL7108951M/The_decline_of_the_West.
<https://onlinebooks.library.upenn.edu/webbin/book/lookupid?key=olbp41658>

Socrates :Year(-470--399) :Keyword(Philosophy) <https://www.ancient.eu/socrates/>
<https://en.wikipedia.org/wiki/Socrates> <https://plato.stanford.edu/entries/socrates/>

Libraries are good things. Collections spread around in different places. Some difference, some sameness. Sufficiently vague, certain. Notice - observe. Question/Act. Review. Look for corruptions and deal with them. A search for Truth, or at least a recognition when it disappears. Public Service, Some structure and ideas - not **binary extreme** "causes".

I will not fully explore nations here but I will mention one part. The **Public Service** is a structure that many do not understand so I will explain it. It has taken many forms as recorded by the literature over the years in all cultures. "Duty", "Community", "Government Official", "Code of Conduct", the **Golden Rule** "Do not impose on others what you do not wish for yourself.". This allowed power and decision making for the **benefit of the group** on behalf of trusted officials. Corruption of these values and elitism have always been problems and are usually dealt with harshly by the group.

It is not a job for you or your own biases. It is not a job for your advancement and career. It is an opportunity for you to work with other individuals in an organization and learn to see a much wider view of things than people normally do. To learn, to argue, to question, to explore, to educate yourselves, to debate, to advise - to be careful to avoid corruptions. **Less immediate Self** and more **awareness** and **Identity** (John Locke, Arthur Schopenhauer "Vorstellung") - where **identity performs a job** on behalf of the group and **continues to learn and develop**. Constantly engaged with the ongoing process. Not Smug, certain and abusive like an A.C.T. Magistrate, Feminist, Ombudsman, Complaints departments, Politician, narcissists, etc.

Good public servants are valued by the community and respected for their lack of corruption. **NOT adherence to certain causes** - not adherence to white ribbon or any other campaign (A.C.T. Courts and Legislation) !!

The role of the **individual** (as opposed to the underdeveloped smug self possessed brute) was being pushed around to certain causes - certain systems. Around the 1600's the following men

demonstrated their thinking - they showed their study and thought, they tried to explain themselves and ideas as individuals.

Thomas Hobbes, Baruch Spinoza -Benedict de Spinoza, Rene Descartes, Francis Bacon and Roger Bacon (centuries before) were arguing the roles of Universals, Natural Law, **Absolutism**, God, Divine Right, Diversity, Discovery, Science, etc to the general questions “who is in charge here?” - the need for **Binary certainty** - “How should things be?” “What is our **Manifest** Destiny?”

Opus Majus (Rank:20) :Author(**Roger Bacon**) :Year(1262) Age(48) :Keyword(Group Development Philosophy, Nature, Science) https://en.wikipedia.org/wiki/Opus_Majus
http://capricorn.bc.edu/siepm/DOCUMENTS/BACON/Bacon_Opus%20Majus%20I.pdf
<https://archive.org/details/opusmajusrogerb04bridgoog> extract from the introduction (analysis of the work) - ‘A universal is nothing but a similarity of several individuals - “**convenientia plurium individuorum**” ‘

A Discourse OF A METHOD For the well guiding of REASON, And the Discovery of Truth In the SCIENCES (Rank:20) :Author(**Rene Descartes**) :Year(1649) Age(53) :Keyword(Individual Philosophy Logic) <http://www.gutenberg.org/ebooks/author/44>
<https://plato.stanford.edu/entries/descartes/> <https://www.fulltextarchive.com/page/The-Principles-of-Philosophy/>

“Good sense is, of all things among men, the most equally distributed; for every one thinks himself so abundantly provided with it, that those even who are the most difficult to satisfy in everything else, do not usually desire a larger measure of this quality than they already possess. And in this it is not likely that all are mistaken the conviction is rather to be held as testifying that the power of judging aright and of distinguishing truth from error, which is properly what is called good sense or reason, is by nature equal in all men; and that the diversity of our opinions, consequently, does not arise from some being endowed with a larger share of reason than others, but solely from this, that we conduct our thoughts along different ways, and do not fix our attention on the same objects. For to be possessed of a vigorous mind is not enough; the prime requisite is rightly to apply it. The greatest minds, as they are capable of the highest excellences, are open likewise to the greatest aberrations; and those who travel very slowly may yet make far greater progress, provided they keep always to the straight road, than those who, while they run, forsake it.

For myself, I have never fancied my mind to be in any respect more perfect than those of the generality; on the contrary, I have often wished that I were equal to some others in promptitude of thought, or in clearness and distinctness of imagination, or in fullness and readiness of memory. And besides these, I know of no other qualities that contribute to the perfection of the mind; for as to the reason or sense, inasmuch as it is that alone which constitutes us men, and distinguishes us from the brutes, I am disposed to believe that it is to be found complete in each individual; and on this point to adopt the common opinion of philosophers, who say that the difference of greater and less holds only among the accidents, and not among the forms or natures of individuals of the same species.”

Two Treatises On Government :Author(**John Locke**) :Year(1689) Age(57) :Keyword(Individual Philosophy Liberty) <https://www.gutenberg.org/ebooks/author/2447>
<http://www.yorku.ca/comninel/courses/3025pdf/Locke.pdf>
https://en.wikipedia.org/wiki/John_Locke

An Essay Concerning Humane Understanding :Author(**John Locke**) :Year(1690) Age(58)
:Keyword(Individual Philosophy Humanism) <https://www.gutenberg.org/ebooks/author/2447>
<https://www.pdfdrive.com/two-treatises-of-government-by-john-locke-d37895274.html>
https://en.wikipedia.org/wiki/John_Locke

Of The Conduct Of Understanding (Rank:1) :Author(**John Locke**) :Year(1704) Age(72)
:Keyword(Group Development Humanism, Learning, Understanding)
https://en.wikipedia.org/wiki/Of_the_Conduct_of_the_Understanding
https://en.wikisource.org/wiki/Of_the_Conduct_of_the_Understanding
<https://archive.org/details/lockesconductofu00lock/page/n9/mode/2up>

Tractatus Politicus :Author(**Baruch Spinoza, Benedict de Spinoza**) :Year(1676) Age(44)
:Keyword(Group Nation Humanism) https://en.wikipedia.org/wiki/Tractatus_Politicus
<https://www.gutenberg.org/ebooks/author/473>
<https://web.archive.org/web/20110723220332/http://www.spinozacsack.net78.net/Political%20Treatise%2C%20Benedict%20de%20Spinoza.pdf> “CHAPTER XV - THEOLOGY IS SHOWN NOT TO BE SUBSERVIENT TO REASON, NOR REASON TO THEOLOGY: A DEFINITION OF THE REASON WHICH ENABLES US TO ACCEPT THE AUTHORITY OF THE BIBLE. (1) Those who know not that philosophy and reason are distinct, dispute whether Scripture should be made subservient to reason, or reason to Scripture: that is, whether the meaning of Scripture should be made to agree with reason; or whether reason should be made to agree with Scripture: the latter position is assumed by the sceptics who deny the **certitude of reason**, the former by the **dogmatists**. (2) Both parties are, as I have shown, utterly in the wrong, for either doctrine would require us to tamper with reason or with Scripture.” **He glimpses the binary certainty issue on the continuum ..**” (23) However, be it far from me to say that religion should seek to enslave reason, or reason religion, or that **both should not be able to keep their sovereignty in perfect harmony.**” The **CERTAIN perfect harmony** is closely related to Chinese/Asia philosophies. Certainty become vested in the daily choice of “enlightened one” (Tyrant) or the occasional visits to the temples of special knowledge.

Conflict resolution, utilities, local community through to nation. Historically - it grows from families, cities to nations. Many continuums of ideas and structures with **some bounds** for certain interaction.

Sociologists, Economists, **Parasiteiologists** and other “experts” tend to grow in size and number and develop so they can dogmatize on how everything should “be”. The **binary certaintists tend to dominate** because it is the lower (on the energy scale) form of human development and it **takes more effort to move away** from constant binary thinking and certainty. Opinion is easy when you are a tyrant. **Fat, Dumb and Lazy.**

The Republic :Author(**Plato**) :Year(-380) Age(47) :Keyword(Individual Nation Justice, Nation)
[https://en.wikipedia.org/wiki/Republic_\(Plato\)](https://en.wikipedia.org/wiki/Republic_(Plato)) <https://www.iep.utm.edu/republic/>
<http://classics.mit.edu/Plato/republic.html> “Socrates - GLAUCON And so, Glaucon, we have arrived at the conclusion that in the **perfect State** wives and children are to be in common; and that all education and the pursuits of war and peace are also to be common, and the best philosophers and the bravest warriors **are to be their kings?**” ..” Such is the origin and such the character of this **State**, which has been **described in outline only**; the more perfect execution was **not required**, for a **sketch is enough** to show the type of the most perfectly **just** and most perfectly **unjust**; and to go through all the States and all the characters of men, omitting none of them, would be an **interminable** labour.”

Lucius Annaeus Seneca https://en.wikisource.org/wiki/On_the_Firmness_of_the_Wise_Man **On the Firmness of the Wise Man** “We ought not to engage in quarrels and wrangling; we ought to betake ourselves far away and to disregard everything of this kind **which thoughtless people do** (indeed thoughtless people alone do it), and **to** set equal value upon the honours and the reproaches of the mob; we **ought** not to be hurt by the one or to be pleased by the other. **Otherwise we shall neglect many essential points**, shall desert **our duty** both to **the state** and in **private life** through excessive fear of insults or weariness of them, and sometimes we shall even miss what would do us good, while tortured by this womanish pain at hearing something not to our mind.”

For further ideas and discussion see **Plato, Aristotle, Marcus Tullius Cicero**, Lucius Annaeus Seneca, Marcus Aurelius, **Dante Alighieri**, Francesco Petrarca, **Francis Bacon, Thomas Hobbes**, Rene Descartes, Baruch Spinoza, Benedict de Spinoza, **John Locke**, Gottfried Wilhelm Leibniz, Christian Wolff, Montesquieu (Charles-Louis de Secondat, Baron de La Brède et de Montesquieu), David Hume, **Jean-Jacques Rousseau**, Adam Smith, Immanuel Kant, **Thomas Paine**, Marquis of Condorcet, Johann Wolfgang von Goethe, **Georg Wilhelm Friedrich Hegel, John Stuart Mill, Karl Marx, Herbert Spencer**, Fyodor Dostoevsky, **Thomas Henry Huxley**, Lord Acton (John Emerich Edward Dalberg-Acton Acton) , Friedrich Wilhelm Nietzsche, Thorstein Veblen, Émile Durkheim, Edmund Husserl, **Max Weber**, Leonard T. Hobhouse (Leonard Trelawny Hobhouse), H G Wells (Herbert George Wells), Lord Sankey (John Sankey), **Bertrand Russell**, Gilbert Keith Chesterton, Albert Einstein, Karl Jaspers , Martin Heidegger, Ludwig Josef Johann Wittgenstein, Aldous Huxley, Garrett Hardin, F A Hayek (**Friedrich August von Hayek**) , Karl Popper, **George Orwell, Isaiah Berlin** , Michel Foucault, Thomas Sowell.

Lesser known but also of interest - **Primo Levi, Hugo Grotius**, Jeremy Bentham, Harriet Martineau, Alexis Charles Henri Clérel, comte de Tocqueville, Lester Frank Ward, Chilperic Edwards, William Blackstone, John Rawls, Gabriel Tarde, Tommaso Campanella, Alexander Ivanovich Herzen, Niall Ferguson.

Others wrote **Great National Constitutions** as the frameworks for defining certainty - with the rule of law and debate adopted from Greek, Roman and similar cultures.

Fat Dumb Lazy - Parasite Stress Theory - Lack of Exploration

Conservatism - I'm afraid, weary, happy, old, young - shut up - leave me alone - versus - I am willing to learn.

According to **Plutarch** as written in **Parallel Lives** <https://www.gutenberg.org/files/674/674-h/674-h.htm> - during the siege of Syracuse in 212 BC - **Archimedes of Syracuse** was killed by an invading Roman soldier at the age of 75 because as was working on a problem and did not want to be distracted. **Marcus Claudius (Marcellus)** “*But nothing afflicted Marcellus so much as the death of Archimedes; who was then, as fate would have it, intent upon working out some problem by a diagram, and having fixed his mind alike and his eyes upon the subject of his speculation, he never noticed the incursion of the Romans, nor that the city was taken. In this transport of study and contemplation, a soldier, unexpectedly coming up to him, commanded him to follow to Marcellus; which he declining to do before he had worked out his problem to a demonstration, the soldier, enraged, drew his sword and ran him through. Others write, that a Roman soldier, running upon him*

with a drawn sword, offered to kill him; and that Archimedes, looking back, earnestly besought him to hold his hand a little while, that he might not leave what he was then at work upon inconclusive and imperfect; but the soldier, nothing moved by his entreaty, instantly killed him. Others again relate, that as Archimedes was carrying to Marcellus mathematical instruments, dials, spheres, and angles, by which the magnitude of the sun might be measured to the sight, some soldiers seeing him, and thinking that he carried gold in a vessel, slew him. Certain it is, that his death was very afflicting to Marcellus; and that Marcellus ever after regarded him that killed him as a murderer; and that he sought for his kindred and honored them with signal favors."

Many others record the story. **The Text of Cassius Dio on Lacus Curtius**

https://penelope.uchicago.edu/Thayer/E/Roman/Texts/Cassius_Dio/15*.html **Cassius Dio, Roman History , Fragments of Book XV Zonaras** (5 1) - *"The Romans, when they became masters of these districts, killed many persons, among them Archimedes. He was constructing some figure or other, and hearing that the enemy were at hand, exclaimed: "Let them come at my head, but not at my line!" When a hostile warrior confronted him, he was little disturbed and called out: "Fellow, stand away from my line!" This exasperated the man and he struck him down." .. Tzetzes, Chil. 2, 136-49 "* *He was bent over, drawing some mechanical figure, and a Roman, coming upon him, began to drag him off as his prisoner; but he, with all his attention fixed just then upon his figure, not knowing who it was that pulled him, said to the man: "Stand aside, fellow, from my figure." But as the other kept on pulling, he turned, and recognizing him as a Roman cried out: "Let somebody give me one of my machines." The Roman, in terror, immediately killed him, a decrepit old man, but marvellous for his works. Marcellus straightway mourned on learning this, and buried him with splendour in his ancestral tomb, assisted by the noblest citizens and all the Romans; and the man's murderer, I trow, he slew with an axe. Dio and Diodorusa record the story."* (see **Loeb Classical Library** <https://www.hup.harvard.edu/collection.php?cpk=1031>)

The parasite-stress theory of sociality, the behavioral immune system, and human social and cognitive uniqueness. Thornhill, Randy Fincher, Corey L. <https://psycnet.apa.org/record/2014-41070-006> , https://en.wikipedia.org/wiki/Parasite-stress_theory

Locals variations in communities - based of local conditions - microorganisms, certain food, diet, mosquitoes, dengue fever, "troppo", cold , wet, depression, height above sea level (oxygen), sunshine - resilient in our own local communities to our own parasites.

Constant BINARY TENSION - being safe - losing sight of the continuum and the choices and exploration which arise - new things. BUT we tend to extend childhood - play, discover, questions, hypothesis - all greater in children than adults. Human development is extending - we are living longer. Enjoyment - strong human feedback on **the joy of exploration and discovery**. Risks and mistakes learned and adapted to along the way. The challenge - **the human condition**.

Friedrich Wilhelm Nietzsche talks of "love" - **more life please? (the Aesthetic)**

Safe societies invent fear of parasites - without a real parasite to deal with. It is a habit. *"things seem too quiet - something must be going on - something is wrong"*. **HADD**

https://en.wikipedia.org/wiki/Agent_detection

http://www.humanreligions.info/hyperactive_agent_detection.html

Certain Expert: "Give me some money and I will look into it for you"

Schooling the Universe - When To Learn

Women have the right to **choose**, Men have the right to **choose**, Blacks have the right to... Humans ..

Learning as babies and in school is not the same for developed adults. Learning changes over time. Childhood and teenage years are for learning, experimentation and mistakes. Late 20's people grow into adulthood. 40's you get more competent or should be. 50+ you can advance very far with work. Boundaries are formed, humans push through the boundaries to new phases - a constant test - development.

You should/ought not school virtue signaling and feminist causes to 6 year old children as an alternative to maths, science, practical skills - play and exploration.

"Hi Mummy I'm home - I failed maths but passed indigenous studies and virtue signaling." - "That is great my special child - there is always a job in human rights"

Critical thinking takes decades to develop - it might/should/ought start at university in doctorate work. Not turning out smug, self righteous, questioners (interrogators), certaintists and elites - criticizing the world without any understanding or experience of anything - parading their "**certain dogma**". You cannot presume to know the "certain" causes in your early life - your brain has not developed and you have had insufficient life experiences - despite thinking you do. Every 7? years you tend to go to a new learning phase. You are not the same person all your life - it just feels that way. An individual.

An Anecdote. I clearly remember myself as a 3 or 4 year old feeling very strongly about something. I remember thinking about it in my head while I was awake and while I was dreaming as well. As I explored it seemed to me that I was encountering something earlier in myself - my babyhood - the visual images of seeing things and experiencing things as a baby. I understood this strong feeling of loss of self - as some kind of change - a development - I could not go back to being a baby. This was the strongest feeling of grief I felt in my life. This **real loss of self**. It happened from time to time in my early years and I would recognize some kind of change - a new phase - recognizing the loss of the previous self and as time went on the grief became less and the gradual changes over time became more easily accepted and less troubling.

"All children, except one, grow up" Peter Pan [PETER AND WENDY] by J. M. Barrie [James Matthew Barrie] <https://www.gutenberg.org/files/16/16-h/16-h.htm>

A Parable: There is a long running Television Cartoon show about a family called the Simpsons. They live in Springfield. The main characters are Lisa - the young girl child who lectures everyone and commonly scolds them, the Young male child called Bart who experiments and causes mischief, a wife Marge or Midge who is the victim of the husband but virtuously forgives him and the Husband Homer who is the everyman - bumbling along in life as best he can. Of all the characters in the show there is only one who is not certain of themselves and sure of what to do. The only character who can learn is Homer and usually each show there is some kind of lesson (sometimes just for the audience) but usually for Homer. Homer takes accountability and responsibility - none of the other characters change or develop in any real way. The point being that everyone else is fixed and stuck

as a character - everyone except Homer who makes mistakes, (the audience - us - laughs and ridicules him - he cannot hear or see us laugh) and he (and the audience) learns.

Sophocles wrote many entertaining and award winning tales about the human condition - many ideas can be explored, discussed and debated. He was inspired by the motif of the **Sphinx** - Animal, Danger, Attraction, Sex, Female, Flight and the **riddle** - the **question** - the **hypothesis** - single concepts merged into a complex whole <https://en.wikipedia.org/wiki/Sphinx> which was represented in many ways in many cultures thousands of years before his plays. The **Chimera** [https://en.wikipedia.org/wiki/Chimera \(mythology\)](https://en.wikipedia.org/wiki/Chimera_(mythology)). The Tribes of **Aurignacians** <https://en.wikipedia.org/wiki/Aurignacian> , 40,000 years ago (-38000 BC) produce symbolic artifacts - a combined Man or women/Lion figure **Löwenmensch figurine** <https://en.wikipedia.org/wiki/Lion-man> and symbolic woman figurine **Venus of Hohle Fels** https://en.wikipedia.org/wiki/Venus_of_Hohle_Fels. Cro-Magnons were around this time as well. Symbolic (abstraction) art featuring combinations of humans/creatures appear from this time onwards.

Oedipus Rex (Rank:1) :Author(**Sophocles**) :Year(-429) Age(68) :Keyword(Individual Development Tale, Philosophy, Tragedy) https://en.wikipedia.org/wiki/Oedipus_Rex
<https://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.01.0192>
<https://www.gutenberg.org/files/27673/27673-h/27673-h.htm>

Sophocles explored the ideas of good and bad, choice, justice and many things which entertained and interested the Greeks around him at the time.

For context and when to learn see **10 Humanism – Complexity, Version 1, date 06/04/2019**
<https://humanistman.com/wp-content/uploads/2019/04/10-Humanism-Complexity.pdf>

A Balance of Questions

Just because I ask questions does not mean I do it all the time. How do I know when to question? When I am very young and learning and when I am old and reflecting on things around me? In between I get very busy doing many things and learning and experiencing as much as I can as an explorer of life. Sometimes you need to put your head down and do some good work.

Socrates explored hypothesis via dialogues and questions. The discussions lead to new insights and more questions. This is what we might call a friendly exchange of ideas over a few drinks at the local pub between friends or even enemies - practicing tolerance and communication - learning new things from each other.

In “**THE MEMORABILIA** Recollections of Socrates By **Xenophon**”
<https://www.gutenberg.org/files/1177/1177-h/1177-h.htm> Socrates visits the market place at Noon and encounters others who speak confidently on their certain philosophies (binary certaintists) who tend to stop learning, asking questions or engaging in explorative dialogue. When Socrates asked questions - they made people feel uncomfortable because he framed them in a way which would open their own eyes up (shine a mirror) to their own hypocrisy and self delusion. Many times the answer was not necessary - the question, comprehended, was enough.

Humanist Movements

<https://en.wikipedia.org/wiki/Humanitas> “The Latin word *humanitas* corresponded to the Greek concepts of *philanthrôpia* (loving what makes us human) and *paideia* (education) which were amalgamated with a series of qualities that made up the traditional unwritten Roman code of conduct (*mos maiorum*).”

Confucius (Rank:1) :Year(-551--479) :Keyword(Humanism, Philosophy)

<https://en.wikipedia.org/wiki/Confucius> <https://plato.stanford.edu/entries/confucius/>
<https://en.wikiquote.org/wiki/Confucius> “Confucius's family, the **Kongs**, have the longest recorded extant pedigree in the world today. The father-to-son family tree, now in its 83rd generation,[112] has been recorded since the death of Confucius. According to the Confucius Genealogy Compilation Committee (CGCC), he has two million known and registered descendants, and there are an estimated three million in all.[113] Of these, several tens of thousands live outside of China.”

Marcus Tullius Cicero (Rank:1) :Year(-106--43) :Keyword(Humanism, Philosophy)

<https://en.wikipedia.org/wiki/Cicero> <http://classics.mit.edu/Plutarch/cicero.html>
<https://www.gutenberg.org/files/14988/14988-h/14988-h.htm> “I. There are many things in philosophy, my dear Brutus, which are not as yet fully explained to us, and particularly (as you very well know) that most obscure and difficult question concerning the Nature of the Gods, so extremely necessary both towards a knowledge of the human mind and the practice of true religion: concerning which the opinions of men are so various, and so different from each other, as to lead strongly to the inference that ignorance⁷² is the cause, or origin, of philosophy, and that the Academic philosophers have been prudent in refusing their assent to things uncertain: for what is more unbecoming to a wise man than to judge rashly? or what rashness is so unworthy of the gravity and stability of a philosopher as either to maintain false opinions, or, without the least hesitation, to support and defend what he has not thoroughly examined and does not clearly comprehend?”

Socrates did not write much - others had to write about him.

Humanism tends to be applied conceptually after the event - usually tyranny and certainties. Things start going a little tyrannical - Totalitarian and Authoritarian - and **some people start questioning the certain dogma** and authority. **Some survive this** and their stories are told and repeated. They are usually individuals who are very different from the average person of their time. Many travel widely, read and analyze many books and write a lot about many topics. They seem to encounter more differences in life and observe what is happening. They tend to be less popular or well understood. My hypothesis is that on the continuum of human development - there are more people who tend to **groupthink, mob think** and **binary certainty** than those who reach highly developed individual capabilities **beyond** the groupthink. (Conceptually - mobs are driven by virtue signaling (**certain good**) “Equality” based on the **certain devil**. See Karl Marx - A Communist Manifesto, George Orwell -1984, William Hollingsworth Whyte (“collectivism” **“the cause”** - “The Organization Man” <http://nationalhumanitiescenter.org/ows/seminars/tcentury/Suburbia.pdf> and How to Succeed in Business Without Even Trying (“I believe in You”) - [https://en.wikipedia.org/wiki/How_to_Succeed_in_Business_Without_Really_Trying_\(musical\)](https://en.wikipedia.org/wiki/How_to_Succeed_in_Business_Without_Really_Trying_(musical))))

In 1215 the Magna Carta https://en.wikipedia.org/wiki/Magna_Carta came into being as an effort to establish a relationship between absolute tyrannical Monarchy and parliaments of the people. In

1660 Charles the second of England arrived back to take over after the death of Oliver Cromwell. He advocated **tolerance** and was not considered a tyrant.

There was a growing influence of Catholic church and power of the Pope - reminding some people of the Spanish and other Inquisitions (still rampant) , Puritans, multiple religious factions and a possible retreat from Science and Enlightenment (Francis Bacon was updating the science - New Organon, etc) - the new religion - into the wrong certain dogma. Every religion was vying to be nationally authorized as the "right kind" of dogma and allegiance. Absolutism and Authoritarian Rule was in charge - **driven mainly by the mobs** rather than the monarch who tended to tolerance. Religious wars raged throughout Europe - each one claiming certainty of their dogma. From this period on the **Bill Of Rights** and "Rights" documents in general started growing in number and complexity in many nations and centuries later - certain dogmatists who considered themselves the "elite", "Intellectuals" or "Justice warriors" combined to form groupthink organizations to "save" humanity with the "perfect" system of government for nations - leading to the League of Nations and then the United Nations. Each "Rights" document sought to **fully dogmatize** on the "rules" as a reaction to the tyrannies and **Mob binary certain dogma** as implemented through Religious and other wars and Autocratic rule in recent history.

Isaac Newton, **Baruch Spinoza-Benedict de Spinoza**, Rene Descartes, **John Locke**, John Milton, Christiaan Huygens, Pierre de Fermat, Gottfried Wilhelm Leibniz, Robert Hooke, Blaise Pascal, Algernon Sidney, William Petty lived around the time of Charles the second and were well aware of the religious wars.

China was **not unaware** (practicing the double negative) of the wars of religion and saw itself as "superior" humans in many ways - like many countries and societies do. China had been through many wars in the regions for many reasons. China's **certainty** grew because of a long documented history, civilization advancements (printed books, administration, public services), the 9 old books and less "religion" in it's culture. This helps explain Tibet and how China treats religious groups as trying to "help" or "save" the devotees of various religions to show them the "true path" - the certain "way of being". Many societies continued to **search for certain dogma** as a replacement - in a **binary** way - to the certain dogma of religion.

The current "movements", as such, have many names but the problem really is that Humanism is the opposite of a "movement" in many ways - a movement without a destiny. It requires the creation of many individuals with different views but some ability to **Communicate, Cooperate, Trust** - each other with some view of **Justice** and **Sustainability**. A bit like plurality and tolerance but I am not sure. Maybe it is dogma after all?

Many of the Humanist organizations (like any organization) gradually get taken over by certain zealots - feminists, binary extremists, sentient animal rights activists, vegans, anti-religious, religious and other dogmatists - usually those inclined to Mob like thinking (the binary types). The **Dogma grows more certain**.

Debating societies might be a good thing - essentially as a tradition - the "public square" of ideas - **tolerance in debate**. 9 books of China - no matter how well written become a bit too certain - a bit dogmatic and can be misused. One certain book can be even more dangerous - not so much a wide ranging debate as a tightly bounded framework. So how can information be a guide but not dogma?

A resource for use - like books, libraries, traditions, variety - **differences to be explored**, noticed and observed? How can we continue to debate, discuss and learn from each other?

Studies - questions, explorations - gods, monks (written down the history), philosophers, BIG HISTORY, wide views using a framework (focus) METANEXUS (dogma, truth, reality - certainty)

Maps of Meaning (similar to **Bob Bain, Big Questions about Big History in US schools**

<https://metanexus.net/big-history-the-new-narrative/> “we are responsible - we cannot palm off responsibility to a deity”) predictive, useful - guides choice.

Manifestos

Where should collected human experience and wisdom be stored? Memories, Songs, Dance, Books, a collection, One book? One Certain book looked after by Pharisees, Scribes, Holy, Sacred, “Sanctity”, “Deified”, exalted, “Special”? How about **Potential** - then instead? The child who can develop and discover? Intelligence, survival of the fittest?

Pensées (Rank:20) :Author(**Blaise Pascal**) :Year(1662) Age(39) :Keyword(Individual Development Language)

<https://onlinebooks.library.upenn.edu/webbin/book/lookupname?key=Pascal%2c%20Blaise%2c%201623%2d1662> <http://www.gutenberg.org/ebooks/author/7913>

<https://sourcebooks.fordham.edu/mod/1660pascal-pensees.asp> “**Eloquence**, which persuades by sweetness, not by authority; as a tyrant, not as a king. Eloquence is an art of saying things in such a way - (1) that those to whom we speak may listen to them without pain and with pleasure; (2) that they feel themselves interested, so that self-love leads them more willingly to reflection upon it.”

See **The British Library Sacred Texts** <https://www.bl.uk/sacred-texts/themes>

Augustine of Hippo https://en.wikipedia.org/wiki/Augustine_of_Hippo_bibliography **The City of God** https://en.wikisource.org/wiki/Nicene_and_Post-Nicene_Fathers:_Series_I/Volume_II/City_of_God
Soliloquies of Augustine (aged 33) https://en.wikipedia.org/wiki/Soliloquies_of_Augustine

“The **Jingjiao Documents** (Chinese: 景教經典; pinyin: Jǐngjiào jīngdiǎn; also known as the Nestorian Documents or the Jesus Sutras) are a collection of Chinese language texts connected with the 7th-century mission of **Alopen**, a Church of the East bishop from Sassanian Mesopotamia, and the 8th-century monk Adam. The manuscripts date from between 635, the year of Alopen's arrival in China, and around 1000, when the cave at Mogao near Dunhuang in which the documents were discovered was sealed. “ https://en.wikipedia.org/wiki/Jingjiao_Documents

“The **History of Mar Qardagh** is a Syriac martyrdom text pertaining to Qardagh, a Sasanian military leader and noble[1] who converted from Zoroastrianism to Christianity.[2] Though the narrative of the text is set during the reign of Shapur II (309-379 AD), it was written in the final decades of the Sasanian Empire” https://en.wikipedia.org/wiki/History_of_Mar_Qardagh ,
https://openlibrary.org/books/OL7103512M/Acta_Mar_Kardaghi_Assyriae_praefecti_qui_sub_Sapere_II_martyr_occubuit ,
<https://ia902606.us.archive.org/20/items/actamarkardaghia00karduoft/actamarkardaghia00karduoft.pdf>

“The **Book of Main Points** is a chronicle text about the world's history from the creation of the world to the late seventh century.[1] It was written in the 680s, and was authored by the monk **John of Fenek** at the request of the abbot of East Syrian monastery of John Kāmūl”

https://en.wikipedia.org/wiki/Book_of_Main_Points

“**De Divisione Naturae** ("The Division of Nature") is the title given by **Thomas Gale** to his edition (1681) of the work originally titled by 9th century theologian **Johannes Scotus Eriugena** - **Periphyseon**” https://en.wikipedia.org/wiki/De_divisione_naturae

“The **Golden Legend** (Latin: *Legenda aurea* or *Legenda sanctorum*) is a collection of hagiographies” sanitized idealized biographies ” by **Jacobus de Varagine** that was widely read in late medieval Europe” https://en.wikipedia.org/wiki/Golden_Legend

“The **Synodicon Vetus** or **Libellus Synodicus** is an anonymous, pseudo-historical book of early Christianity, largely based on earlier Greek sources. It contains information on synods and ecumenical councils from the first century CE up through the year 887”

https://en.wikipedia.org/wiki/Synodicon_Vetus

Proslogion <https://en.wikipedia.org/wiki/Proslogion> (binary thinking, initial self reference and recursion - infinity, **Entscheidungsproblem** <https://en.wikipedia.org/wiki/Entscheidungsproblem> **Alonzo Church**, Alan Turing, **Stephen Cole Kleene**)

Wycliffe's Bible https://en.wikipedia.org/wiki/Wycliffe%27s_Bible

De Miseria Conditionis Humane https://en.wikipedia.org/wiki/De_Miseria_Condicionis_Humane , **LOTARIO DEI SEGNI (POPE INNOCENT III)**, **De miseria humanae conditionis [On the Misery of the Human Condition]** <https://www.textmanuscripts.com/tm-assets/tm-descriptions/tm0557-description.pdf>

“**Sic et Non**, an early scholastic text whose title translates from Medieval Latin as "Yes and No", was written by **Peter Abelard**.” https://en.wikipedia.org/wiki/Sic_et_Non ..” In *Sic et Non*, Abelard presents 158 questions that present a theological assertion and allows its negation. The first five questions are: Must human faith be completed by reason, or not? Does faith deal only with unseen things, or not? Is there any knowledge of things unseen, or not? May one believe only in God alone, or not? Is God a single unitary being, or not?”

A **technique to get people to start to explore alternatives** and maybe even glimpse the continuum is to put everything in binary terms of “Yes” or “No” and **Questions** - start with little habits and build up? Or not?

“The **Four Books of Sentences** (*Libri Quattuor Sententiarum*) is a book of theology written by **Peter Lombard** in the 12th century. It is a systematic compilation of theology, written around 1150; it derives its name from the **sententiae** or **authoritative statements** on biblical passages that it gathered together.” <https://en.wikipedia.org/wiki/Sentences>

Many people throughout history have displayed their certainty in the form of writing. They have tried to show what they were thinking (see **What Were You Thinking** <https://humanistman.com/wp-content/uploads/2021/07/What-Were-You-Thinking.pdf>)

Some provide rationales and detailed explanations and discussions, arguments, reflections, ideas - others will tend to **demands** and **certainty delivered** for all of society with **authority** and **confidence**. In Recent Times many people use, not only various Religious texts (sacred texts) but also Manifestos - **The One True Way** - type documents as flags to gather around for their certainty. **Karl Marx was a binary thinker** but many love his work (because he peddled the **certain victim narrative and the certain hero and perpetrator - the drama triangle**) and believe his **utopian certainty**. (Apollo defeats Dionysus https://en.wikipedia.org/wiki/Apollonian_and_Dionysian) Marx was stuck in Hegel's **binary Dialectic** but also **Thesis, Anti-Thesis, Synthesis (binary masquerading as 3)** and **Charles Fourier's Socialist Utopia**. Feminists (and other binary extremists), Women (on average) and weak minded men tend to need a constant assurance of certainty. Then they try to inflict their certainty of the rest of humanity to "save" them - to keep them **certainly** "safe" for their own virtue "Good" and legacy.

The Birth of Tragedy from the Spirit of Music (Rank:10) :Author(**Friedrich Wilhelm Nietzsche**)

:Year(1872) Age(28) :Keyword(Group Development Humanism, Learning, Education,)

https://en.wikipedia.org/wiki/The_Birth_of_Tragedy

<https://www.gutenberg.org/files/51356/51356-h/51356-h.htm>

http://people.duke.edu/~wj25/UC_Web_Site/tragedy/nietzsche.html .." I am imagining the look

*with which you, my esteemed friend, will receive this work — how you, perhaps after an evening stroll in the winter snow, look at the **unbound Prometheus** on the title page, read my name, and are immediately convinced that, no matter what this text consists of, the writer has something serious and urgent to say, and that, in addition, in everything which he composed, he was conversing with you as with someone present and could only write down what was appropriate to such a presence"*

.." But Apollo confronts us once again as the divine manifestation of the **principii individuationis** [the individualizing principle], in which the eternally attained goal of the primordial oneness, its redemption through illusion, comes into being. He shows us, with his awe-inspiring gestures, how the **entire world of torment is necessary**, so that through it the individual is pushed to create the redemptive vision and then, absorbed in contemplation of that vision, sits quietly in his rowboat, tossing around in the middle of the ocean" .." This deification of the principle of individualization, if it is thought of in general as commanding and proscriptive, **understands only one law**, that of the individual, that is, observing the **limits of individualization**, moderation in the Greek sense. Apollo, as the ethical divinity, demands moderation from his followers and **self-knowledge**, so that they can observe moderation.. And so alongside the aesthetic necessity of beauty run the demands "**Know thyself and "Nothing in excess."** Arrogance and excess are considered the essentially hostile daemons of the non- Apollonian sphere, therefore characteristic of the pre- Apollonian period, the age of the Titans, and of the world beyond the Apollonian, that is, the barbarian world. Because of his Titanic love for mankind Prometheus had to be ripped apart by the vulture. For the sake of his excessive wisdom, which solved the riddle of the sphinx, Oedipus had to be overthrown in a bewildering whirlpool of evil. That is how the Delphic god interpreted the Greek past."

Here Nietzsche starts to explore the binary and see if there is something else.

Nietzsche was initially a good catholic who dropped religion at the age of 24. Four years later he returns to more **exploration of the human condition** and re-interprets the classics which he had studied for many years to try to discover new meaning and understanding throughout history -

trying to unite the joy filled experiences of music, poetry and imagery with the dogmatic rigor of religion and classic Greek study standards. The **World as Will and Idea** ("System of Thought", "Metaphysics", "aesthetics" - the author demands you read the whole book twice, and other books, to get the whole message) by **Arthur Schopenhauer** also guided this exploration as he struggles to make sense of things (to find meaning) - major wars between baron and city states were around him all his early life and common knowledge in recent times. At the time of this writing he had just been in the Franco-Prussian war and Germany was uniting into a large nation state while all around him - dogmatic certainty in the guise of Religions, Nationalism, Socialism (worker revolts and demands), Communes, etc were vying for dominance.

https://en.wikipedia.org/wiki/Untimely_Meditations (aged 32) **SCHOPENHAUER AS EDUCATOR** by **Friedrich Nietzsche**, translated by Adrian Collins

https://en.wikisource.org/wiki/Schopenhauer_as_Educator

At the individual human level - Prometheus offering the fire from the gods - allows us many things - light, heat, danger, destruction and death. Binary thinkers, extremists, dogmatists, feminists, averageists (women on average) and weak minded men, etc - will tend to avoid the exploration - so a challenge for educators is to excite the journey over destinations. The character of a man. The nature of the individual.

THE ESSAYS OF ARTHUR SCHOPENHAUER: THE WISDOM OF LIFE By Arthur Schopenhauer

Translated By T. Bailey Saunders <https://www.gutenberg.org/files/10741/10741-h/10741-h.htm>

*"The most general survey shows us that the two foes of human happiness are pain and boredom. We may go further, and say that in the degree in which we are fortunate enough to get away from the one, we approach the other. **Life presents, in fact, a more or less violent oscillation between the two.** The reason of this is that each of these two poles stands in a double antagonism to the other, external or objective, and inner or subjective." **"Reputation" "Pride" "Honor" .." whose honor mainly consists in keeping clear of dishonor."***

SCHOPENHAUER gets the continuum, the double negative, the flux and the trap of binary certainty. He studied Greek history and the **Upanishads** https://en.wikipedia.org/wiki/Neti_netis which use the Sanskrit **neti, neti - not this, not this** - which is the double negative - the "Not Not" in my documents in trying to escape the binary thinking. Although used "spiritually" - from my point of view it has more to do with escaping binary thinking and into the level 3 thinking of continuums connected to continuums. See **Binary Groupthink - Overcoming** <https://humanistman.com/wp-content/uploads/2021/02/Binary-Groupthink-Overcoming-1.pdf>, **Stepping Over The Bodies With Binary Certainty** <https://humanistman.com/wp-content/uploads/2021/02/Stepping-Over-The-Bodies-With-Binary-Certainty.pdf>, **Equality Diversity Proportion Value Trust** <https://humanistman.com/wp-content/uploads/2021/05/Equality-Diversity-Proportion-Value-Trust.pdf>

What we see in the **Upanishads** https://en.wikipedia.org/wiki/Brihadaranyaka_Upanishad is the **struggle between being suitably vague and suitably unvague -**

<https://en.wikipedia.org/wiki/Brahman> **away from ultimate certain truth.** (initial self-reference and recursion) or not?

Groupthink versus Plurality

Mobs, groups - individual traveler - bounds and constraints. Groups can build walls, systems structures, patterns, schemas and **some** certainty - a protection against chaos and disintegration.

Groups fear the outsider - the "others". Some suggest the deep evolutionary fear is related to **Parasites** (ideas, memes (Richard Dawkins), disease, change, etc). The Traveler is a threat but also a source of new information. The Traveler **survived** somewhere else in life that the group did not know about. Where did they survive? Maybe we can improve. Maybe we can learn something. Maybe we can change and adapt?

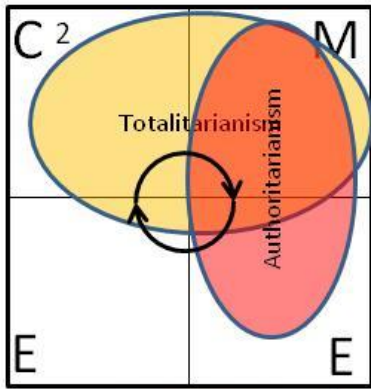
Fear of Parasites - fear of infection of ideas and mass - destructions, change, development- the worse threat to humans (most active part of the human genome - infectious disease).

We build wall and boundaries to manage the threats of parasites and other things - sometimes we call these "nations". There are parasite and diseases risks at boundaries with communication and interaction with "others". Advanced nations now have improved many things which reduce the threats and damages of parasites. Drinking Water, Food, Housing, Sewerage, Temperature control ,Medicine, Education, etc. Death and Disease is less frequent now. We are more protected and safe.

The Parasite-Stress Theory of Values and Sociality Infectious Disease, History and Human Values Worldwide Authors: Thornhill, Randy, Fincher, Corey L.

<https://www.springer.com/gp/book/9783319080390> reduction of disease - sewerage treatment, garbage collection, water quality, anti biotic, insecticides (Malaria), "safer" (group) means freedom to explore the **certainly bounded** world. Fat, Dumb and Lazy humans become complacent. Their **certainty** becomes more binary - they lose the ability to think and jump on anyone who threatens the **certain dogma** - safety.

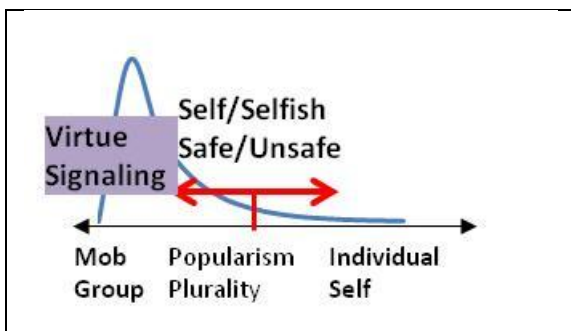
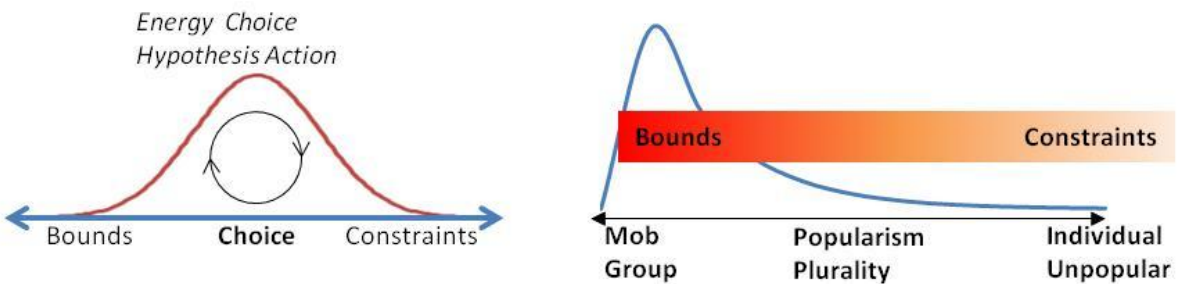
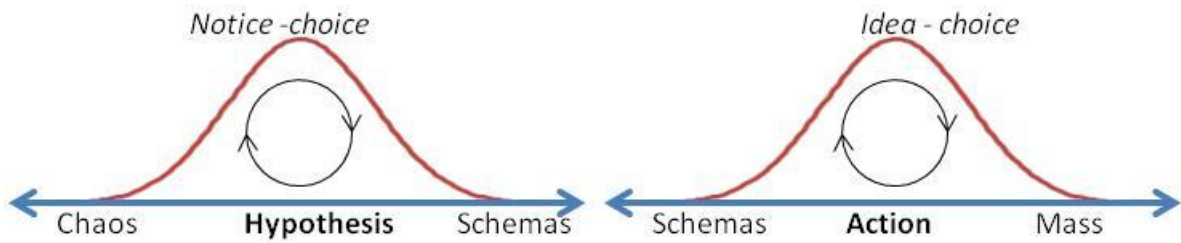
Authoritarianism and **Totalitarianism** grows. Fear feeds fear, the loops and the loopy get faster. See the paragraph **Playing With Certain Models** below. We can see that the **Energy of Notice** and **Hypothesis** struggles to get attention and the best of times but when Dogma becomes too certain - humans no longer **notice** - they no longer **hypothesize** very much at all. It **takes effort to expend the energy of Notice and Hypothesize** - and very few ever achieve a developed capability there. You cannot do it without first developing some skills and experience. Some can notice (*the emperor has no clothes*) but being able to develop hypothesis and improving questions is not simple. You need some **developed idea** of **bounds** and **constraints**, possibilities, probabilities and many other things.



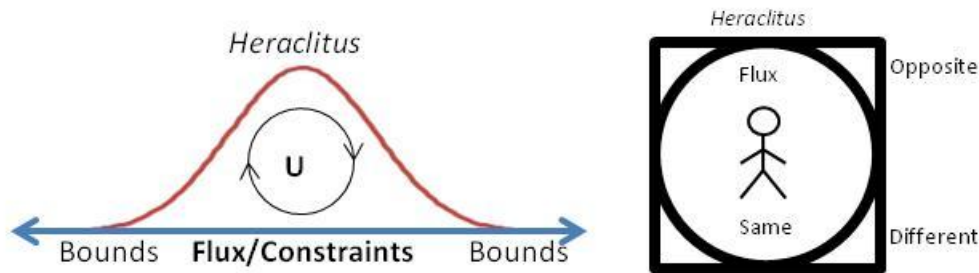
Both tend to certainty and mass to **avoid energy** of hypothesis and creation. The argument – the tension - is about control of chaos and **avoidance** of change – the flux, flow, etc
 We can see also that **choice of action** is biased towards mass – the existing mass of certainty – sunk cost.

The **Hypothesis** of Notice and **Question** of both Chaos and Mass **tends to get the least attention**

Contraints Bounds



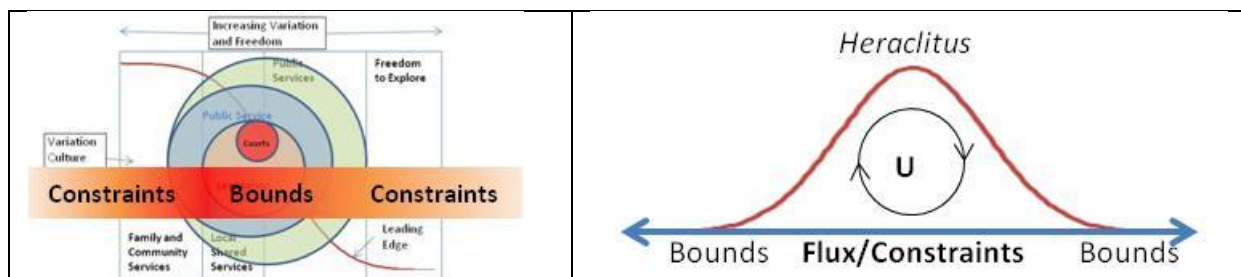
I disagree with Randy Thornhill's definition of Authoritarianism (I think he means what I define as Totalitarianism) although the ideas and patterns are about "right". Some Bounds and constraints provides enormous freedoms for exploration within the bounds and constraints. Exposure to chaos and free individual exploration vastly more "unsafe" to the individual explorer but potentially advantageous OR damaging OR BOTH and more to the group.



So what we see is exposure to constraints of the universe - the flux and flow of Heraclitus are away from the mass of certainty of schemas, buildings, public services, armies, schools, courts, etc. The **sides of the flowing river** are the “bounds” - but they have some definition and shape that we have created and declared. The flow is the chaos, flux, change, choice, etc - between the bounds. The exploration of the constraints of our universe.

We **seek to bound as much as we can (greedily)** in **certainty of mass** leading to totalitarianism, etc. Visually (below) - I have changed the diagrams a bit - it is like flipping the two diagrams (pluralism and Heraclitus continuum). Flux and constraints within bounds we make. Bounds within universal flux and constraints, recursion.

I already explored much of this here **15 Humanism – Corruption – Nation Choice – Virtue**, Version 1, date 03/04/2020 <https://humanistman.com/wp-content/uploads/2020/04/15-Humanism-Corruption-Nation-Choice-Virtue.pdf>



Playing with Certain Models

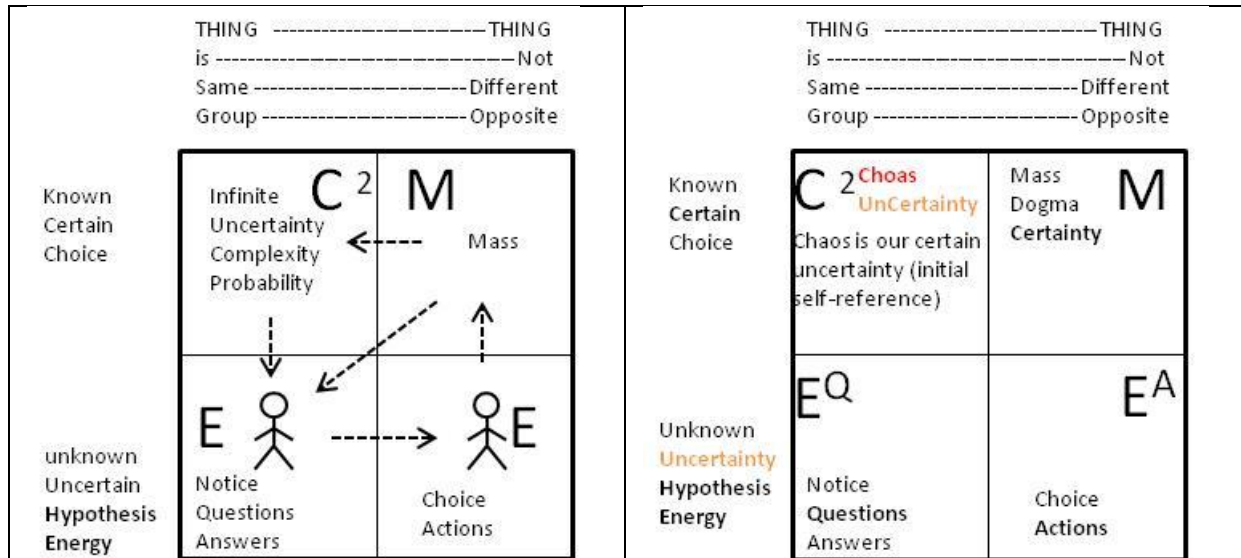
I dreamed on mucking around with some of my models and mapping them to each. I explored this in my mind while I was asleep and waking up and in-between states and thought I might like to do a bit more exploration. What was nagging at me - motivating me - urging me to examine and write it down - was the idea that there **might be** something new - something unexplored - some insight. I was interested in having a further look. Maybe my models are flawed? Maybe there is a new conceptual structure which could emerge in my mind?

I like the Fisher/Einstein four box model - I like it because it is vague, confusing but has some structure to it. It developed over time through these Humanist frames

<https://humanistman.com/home/frames/humanism-frames/> 11 **Humanism – Choice – Distributions**, Version 1, date 24/04/2019 , 12 **Humanism – Corruption – Hypocrisy**, Version 1, date 18/06/2019, 13 **Humanism – Activation**, Version 1, date 30/09/2019, 14 **Humanism – Language Development**, Version 1, date 06/10/2019 , 15 **Humanism – Corruption – Nation Choice – Virtue**, Version 1, date 03/04/2020, 16 **Humanism – Complexity – Structure**, Version 1, date 27/04/2020

<https://humanistman.com/wp-content/uploads/2020/04/16-Humanism-%E2%80%93-Complexity-Structure.pdf> and article **Optimizing Between Extreme Distributions - Social Justice**
<https://humanistman.com/wp-content/uploads/2020/07/Optimizing-Between-Extreme-Distributions-Social-Justice.pdf>

I am going to change it a little to make the **Energy choices** more clear.



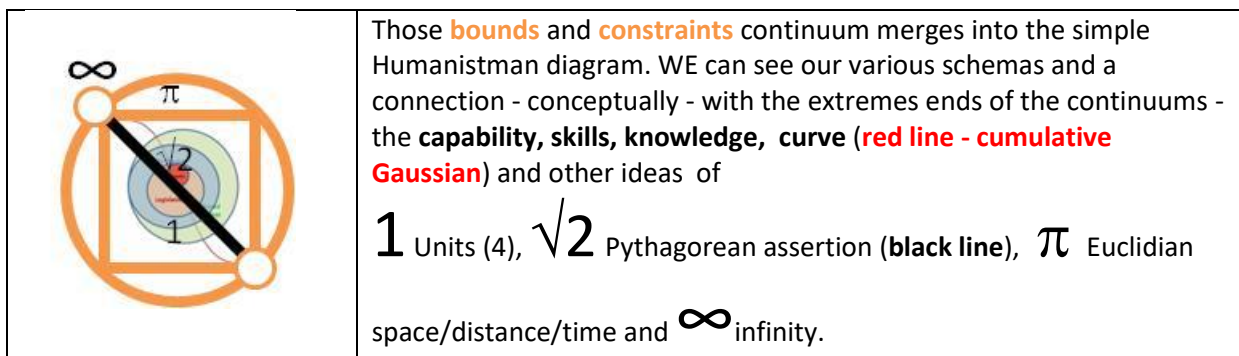
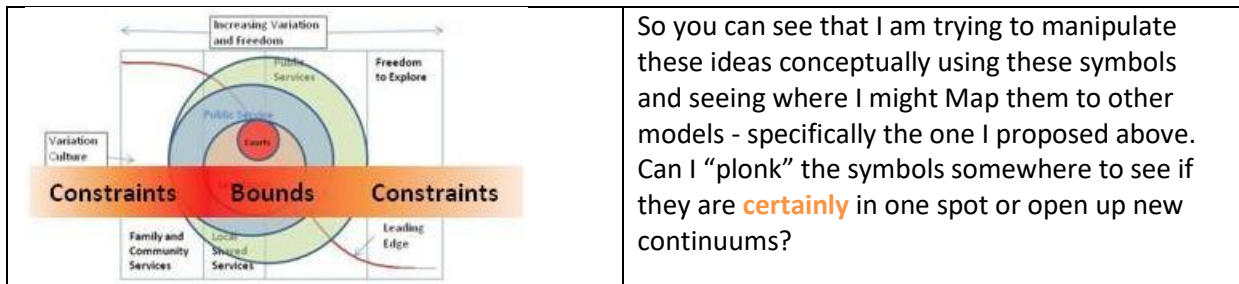
So Mass/Dogma is strongly certain and sometimes what we call in our language “certain” - yet we know that flux and chaos is certain too. This is at the heart of the problem. If we look across the 4 boxes we might get some kind of continuums of something - for example - **if mass/dogma and chaos, are certain then what is in-between in the continuum?**

Energy of Questions and Hypothesis E^Q - seem to apply to all other boxes - including itself. A Bit like the Chaos C^2 recursiveness. So C^2 and E^Q seem to operate in the **recursive continuum** of some kind? Every question begs another question infinitely in some kind of way - (infinite recursive “why?” of children) - but also too it is our **declared** space - the place we declare things - put words around - maybe “the Logos”? **Chaos** and **Questions** are recursive? This seems to correspond to my **Bounds** and **Constraints** idea - which I tend to represent as a **square** and a **circle** - i.e. human and created **bounds** and universal **constraints**. So **chaos, probability** and maybe the idea of “randomness” are more towards the universal constraints.

But then we look at energy of action and we can see this seems more definite and not recursive - we seem to take the **recursive continuum** and make an event happen - **we take many hypothetical actions, choose and Act. E^A** . But - even by itself this energy of Action can become a single event (Monty Hall Choice) or it can become a habit - a cycle - some kind of inbuilt recursion. So Energy of Action E^A might start like a single choice of an action but then move towards the **dogma** and the **mass M** a bit? And Choices of action are also **bounded** by what is available to use in the Mass. But it is still taking place in the hypothesis space and it is still uncertain and a choice - even though it is a habit.

Energy of action E^A is also a lot like energy of questions E^Q - it takes energy to notice and question - it is an energy of action all by itself. These both belong on a continuum at the extreme ends - with the idea that there exists something in the middle (sometimes?) which represents a **nice balance**.

Maybe this is closely related to our human **developmental model**, balanced between thinking and doing?



Initial self reference & recursion
1 square gives us the right angle

1 Squared=1 (∞)
 Square Root 1 = 1 (∞)
 Diagonal of 1 square = $\sqrt{2}$ ($\pi\infty$)
 $\sqrt{2}$ squared = 2
 2 squared=4
 Square Root 2 = $\sqrt{2}$ (recursion)
 Square root of 4=2
 Diagonal of 2 square = $\sqrt{8}$
 $2 * \sqrt{2} = \sqrt{8} = \sqrt{2} * \sqrt{2} * \sqrt{2}$

I previously noticed <https://humanistman.com/wp-content/uploads/2020/12/Integer-Ratio-Power-Law-Chaos.pdf> and <https://humanistman.com/wp-content/uploads/2021/02/Squares-Circles-and-5-Integers.pdf> that $\sqrt{2}$ seems to be where a recursion sits - maybe that is a clue for how I might align my Einstein/Fisher continuums? What is happening when

$2 * \sqrt{2} = \sqrt{8} = \sqrt{2}^3$?

This Pythagorean assertion is really all about area, space, (distance,time) more than just the simple number line. The Squaring function is sometimes represented as a thing MULTIPLIED by itself. But in symbolic terms it seems quite strange. The Simple Pythagorean formula $a^2 + b^2 = c^2$ around the values of 0,1,2 yields unusual results and you would think the simple unit 1 SQUARE would be the easiest starting point. And the next simplest would be the 4 box model - 4 boxes of unit squares.

$1^2 + 1^2 = A^2, A = \sqrt{2}$
 $2 * \sqrt{2} = \sqrt{2} * \sqrt{2} * \sqrt{2} = \sqrt{2}^3$
 $2 * A = A^3$ $X^2 + X^2 = (1^2=1)$
 $2 * X^2 = 1, X = \sqrt{1/2}$

This is not easy to explain or explore. If this relationship holds as a consequence of Pythagoras - we might see some interesting results for different values of A?

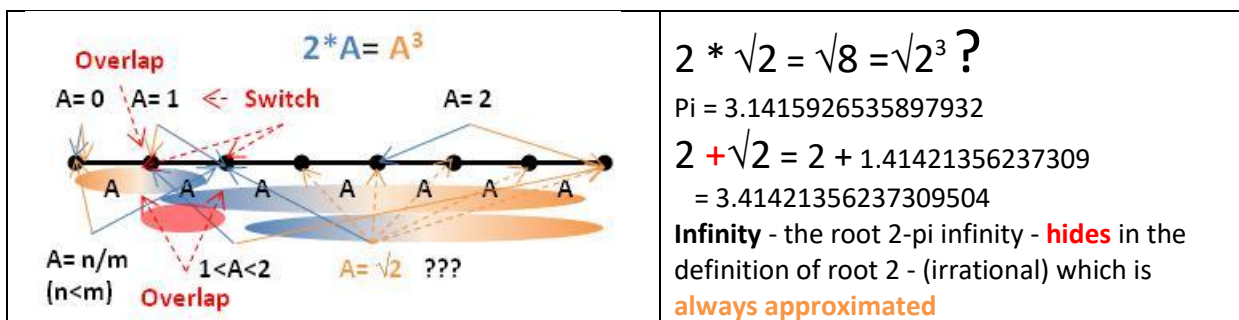
The square root of 2 is 1.41421356237309. So that represents the hypotenuse of the simple unit square. The square root of 8 is 2.8284271247 when divided by 2 gives us 1.41421356237309. All Good so far. The formula works for the **approximations** for the square root of 2 (a type of infinity).

But when we look at the general relationship of **hypotenuses of squares** we see something else.

Notice that we are talking about squares arranged as a four box model - 1 big square and 4 little squares. This is a **basic framework** - a meta frame.

$2 * A = A^3$, results in **2=1 for A=1**. Let us now look at the **number line** of the formula $2 * A = A^3$ - which **always holds (defined by Pythagoras and power law)** for any hypotenuse **for any square of any units**.

Another problem conceptually here are the numbers 2 and 3 in the formula. Number 2 means "put two of them next to each other on the number line". The 3 means something else entirely - it is the power function - sometimes confused with multiplication.



I have coded the equation with two colours so we can see what is happening. **Notice** how for some values the **blue side** is on the **right** of the number and the **Orange** line is **left**. This **switches** at exactly 1 to go the other way around with the orange line (the cubed values) bigger than the blue values (2 times). Another thing to notice is how the values for both sides of the equation for $A=1$ and $1 < A < 2$ **overlap between 1 and 2**.

You **cannot get to three** using an integer - you have to use an infinity.

How do you multiply irrational numbers together on a number line without going to decimals and approximations? I **do not know how to represent** $\sqrt{2}$ on the **hypotenuse of squares formula**???

(also see **Richard Dedekind** https://en.wikipedia.org/wiki/Richard_Dedekind)

See **Integer - Ratio - Power Law - Chaos** <https://humanistman.com/wp-content/uploads/2020/12/Integer-Ratio-Power-Law-Chaos.pdf> and **Pell Equation** <https://humanistman.com/wp-content/uploads/2021/01/Pell-Equation.pdf> and **Squares, Circles and 5 Integers** <https://humanistman.com/wp-content/uploads/2021/02/Squares-Circles-and-5-Integers.pdf>

Also see **The Simplest Math Problem No One Can Solve** 8,862,195 views Jul 31, 2021 <https://www.youtube.com/watch?v=094y1Z2wpJg> The **Collatz Conjecture** https://en.wikipedia.org/wiki/Collatz_conjecture (Benford/Zipf) - Monty Hall - Transfinite.

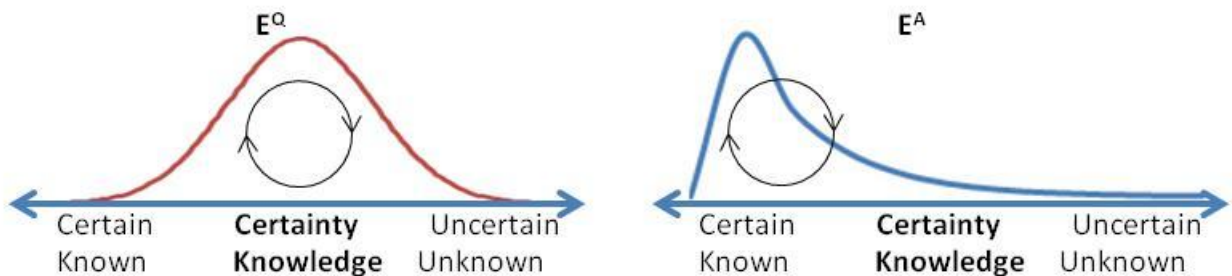
The n/m fractions ($n < m$, $A < 1$) pattern **is strange** - every fraction where integer numbers less than 1 and greater than zero are represented - the power function reverses the direction on the number line i.e. the power function is less than the 2 * function.

I have hidden the infinities in many places in the above diagram - there are **at least 5 different types of infinity**. Zero, Integers, decimals, irrationals, factions (integer ratios).

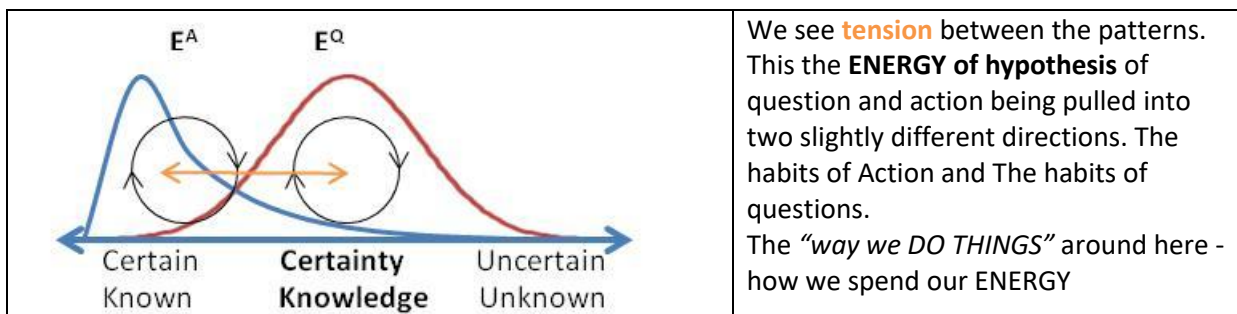
For my Diagram I decided to choose diagonal line in the 4 square box (Einstein/Fisher) as the **main candidate - a strong attractor** - for **chaos, recursion** and **initial self reference**.

It seems like energy of Action E^A in the hypothesis space is going to be skewed towards the known and certain things where the energy of Notice and Question E^Q is going to be somewhere between certain and uncertain. The **binary certaintists** will always say - "see the mass of the world - why bother looking into the uncertain or the unknown?" Is this **too obvious?**

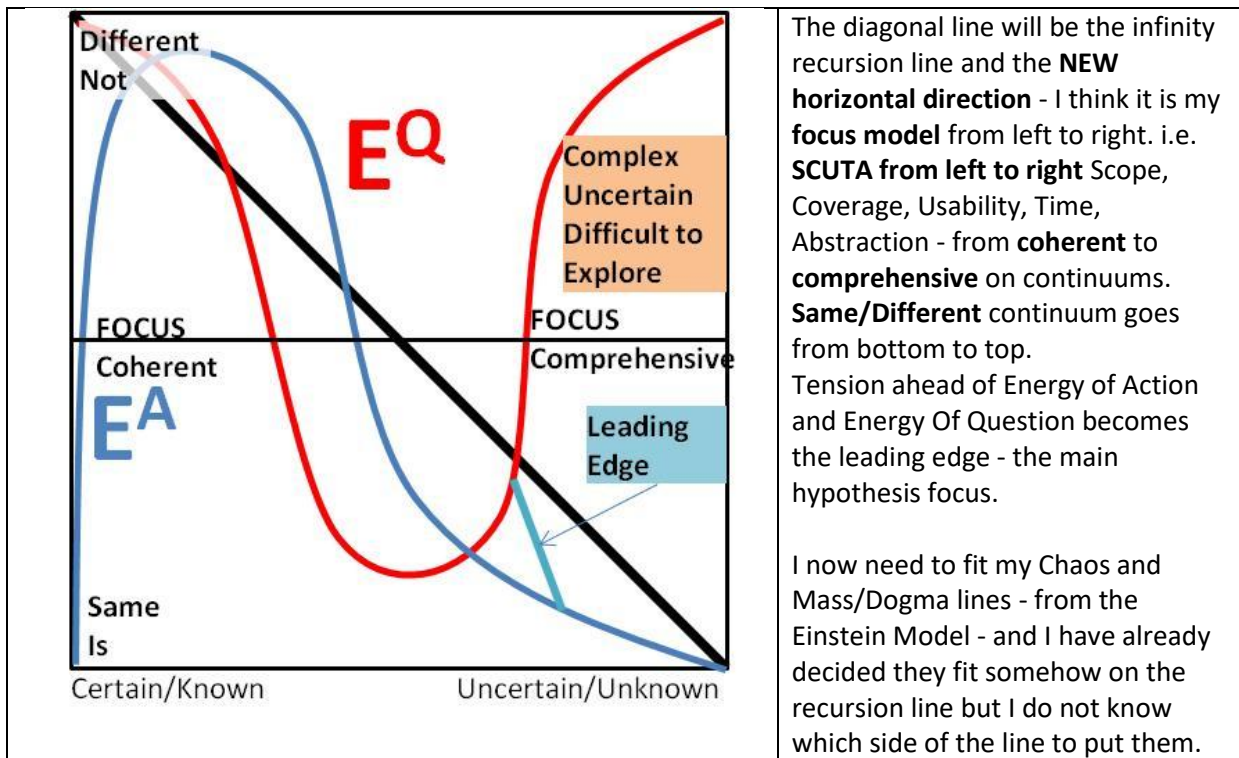
We all know this don't we??? yet why do we hate those who dare to question so much?



And **you can see, can't you??** - that if you question the unknown then the questions **overlap** with questioning the known things as well. You start looking at all the things you take for granted and ask a few questions of that as well.

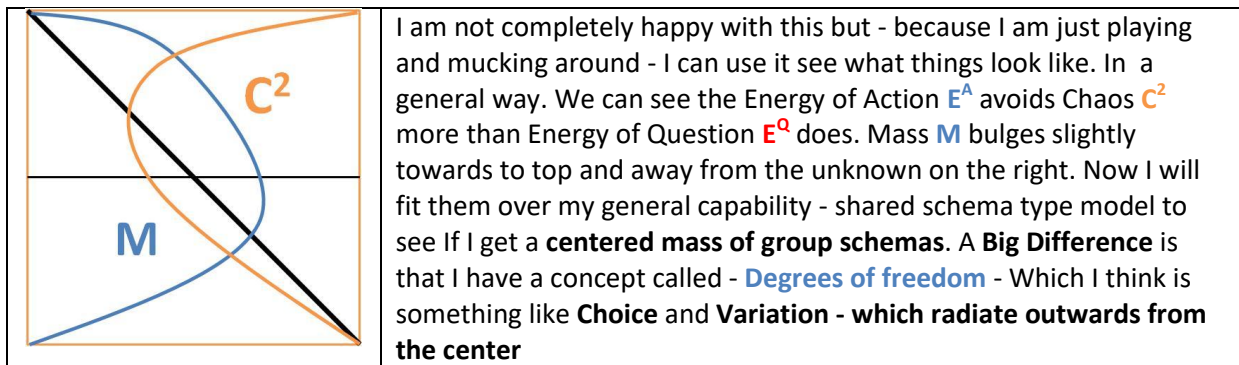


I am trying to fit things together and I can see a box model of a kind which matches by models so far. What I need to do is swap the Energy of Questions and Energy of actions to different side of the Box so I can map it to my **general capability - shared schema type model**. I developed this model "**The issues and tensions around shared used systems in nations states. An aid to discussion about communication and debate** – Jonathan Pearson 15/10/2019 **NOTE: This is not a comprehensive model of corruption**" in **Debates – Human Difficulties** <https://humanistman.com/wp-content/uploads/2019/10/Debates-Human-Difficulties.pdf>. I also mapped the same general model to Group and individual Telos here **Responsibility Accountability Learning Populism Justice** <https://humanistman.com/wp-content/uploads/2021/04/Responsibility-Accountability-Learning-Populism-Justice.pdf> (page 43) I will put Questions from the top and Actions on the bottom.

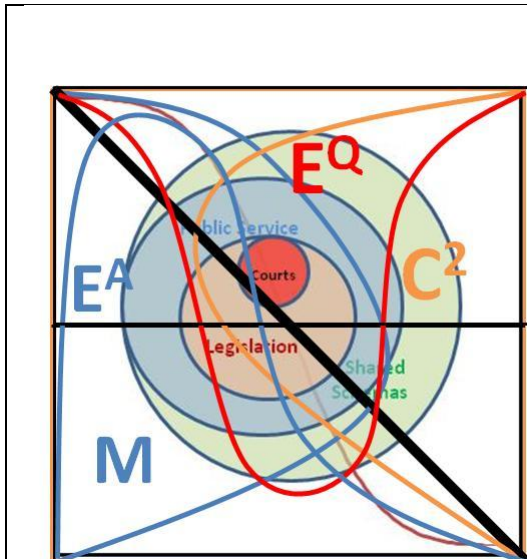


Notice how difficult and complex it is to hypothesize, notice and ask questions of unknown, uncertain and different things

In the end I decided to start Chaos (Comprehensive - uncertain unknown) and Mass (Coherent certain known) from the sides but aligned them strongly with the diagonal recursion line.

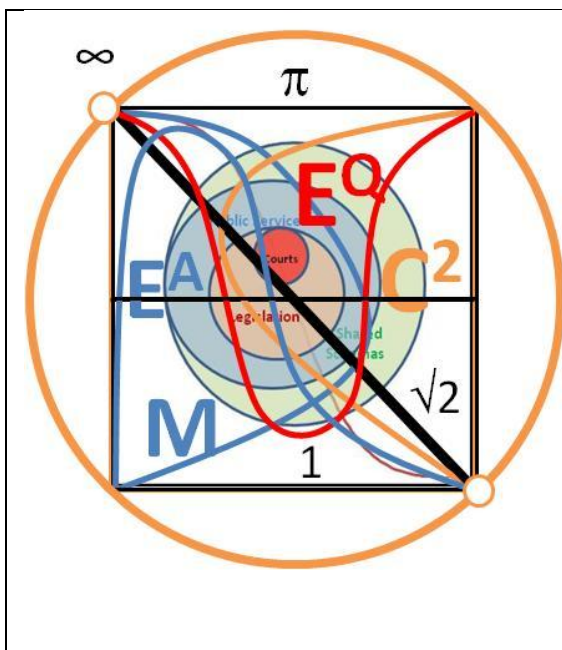


Choice (diversity) is stronger in the Mass, Energy of action areas and away from chaos. This is where large amounts of variation and “safe” exploration are allowed. So we will see many choices in the bottom left of the diagram - towards same and certain things. You will notice how this relates to many things like roads, houses, marketing, consumerism - the push to same and certain. Some might call it “optimization” but you need to know what you are optimizing on. Dogmas tend to build in this space. Groupthink, Mobs of certainty gaining mass trying to dislodge and modify the central schemas - the balance. On the other side we have the Chaos - the different and Uncertain (top right) - the “other” - the feared and dangerous.



There is a lot to notice in this graph. I like the strong pull of the diagonal line and how the cumulative capability, skills type line (the faint red line - cumulative Guassian distribution) fits nicely between everything. We can also see the tension between Chaos and Mass and Chaos clearly dominates the right hand side. Energy of Question struggles against Chaos - How can you ask questions if do not have the dogma, mass, and energy of action to comprehend? Maybe the shared schemas should be smaller or more to the left? Maybe - as these are continuums themselves - chaos varies depending how much overlap there is?

Now to map it into the humanist Simple model.



That is enough for now - It is enough to get some ideas - to provide some context and debate. It seems complex - but it is far less complex than life or humanity. If everything is a continuum then all the lines are continuums then all the directions, interactions, links, etc get quite mixed up. This model rearranges the orientation of the Fisher/Einstein 4 box model but there are still strong links and connections. Maybe the $1, \sqrt{2}$ connection point (bottom right) has special meaning in this frame - the infinity, uncertainty, recursion point - touching the **same is** of 1?

The alignment is still there.

Undefined chaos (it is not even uncertain or unknown - the not,not) is outside/inside the box as part of a universal constraint in a recursive, initial self reference way.

But wait - there is more. I think **plurality** (popularism/mob) sits in the middle and radiates outwards to the individual (unpopular) - but this shows that individualism is different to **self - universe focus** continuum from left to right. There must be some loss of self to join the group in the middle but you **can still be an individual** (John Locke) in a pluralistic sense. This works too in a top to bottom continuum of same/different. There can be many individuals who are the same in many ways and other that are different in many ways. So very different individuals tend to the top line and very same individuals tend to the bottom line (without **necessarily** having to form in groups). The go from the group in the middle to the universe (on the self continuum) you focus goes to the universe - but you are very much alone - remnants of self remain and individualism grows.

So you can be self focused and the same as many individuals (left bottom) or self focused and different to many individuals (left top). My individual is similar to Locke's - in many ways it could be considered a continuum of self to identity - part of the development frameworks I looked at when exploring corruption - see **Humanism - Corruption** –

Nation Choice - Virtue <https://humanistman.com/wp-content/uploads/2020/04/15-Humanism-Corruption-Nation-Choice-Virtue.pdf>

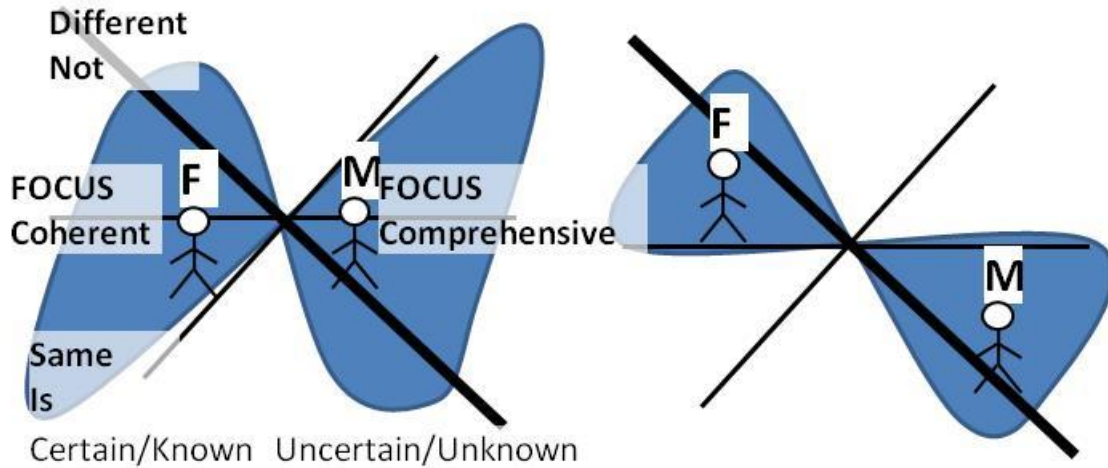
Gender differences over everything appear as a continuum. There is value in our life forms of having gender. There is some difference but which way would it align to my model? I tend to want to make it fit the model somewhere in a neat way - aligned with an axis or side.

	<p>It makes sense to me that it would split the universal recursion line at right angles. Not only because it adds a new balanced continuum tension in the model but because it seems to align conceptually with human research and tendencies on gender. The Mass of Certain Same Actions is the bottom left corner and the Chaos, Notice, Questions and hypothesis energy is the Top right corner. This corresponds roughly with preferences, skills and capabilities spread across gender recognizing that most people are in the middle somewhere but outliers push to the edges. Now - how do I represent that in the model? Is it a mirrored image?</p>
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	<p>There are many things pulling at the human race, many different lines of exploration and variation. This model is one idea of tensions and tendencies, preferences. Maybe the gender distribution is star shape in this model - maybe it is in constant flux across all tensions but tends to aggregate in the middle with occasional breakouts and very different individuals pulling towards their preferred certainty - their choice - and maybe others follow. Constant enquiry and constant certainty - home and exploration. Action - inaction. Destruction, consolidation, random chaos. Focus on self or simple things - searching for comprehensive views. Avoiding complexity. Different focus, interest, skills and capabilities.</p>
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My models looks a little like the pronouncements in Appendix III "The Great Appendix" to **the I Ching** <https://www.sacred-texts.com/ich/icap3-1.htm>

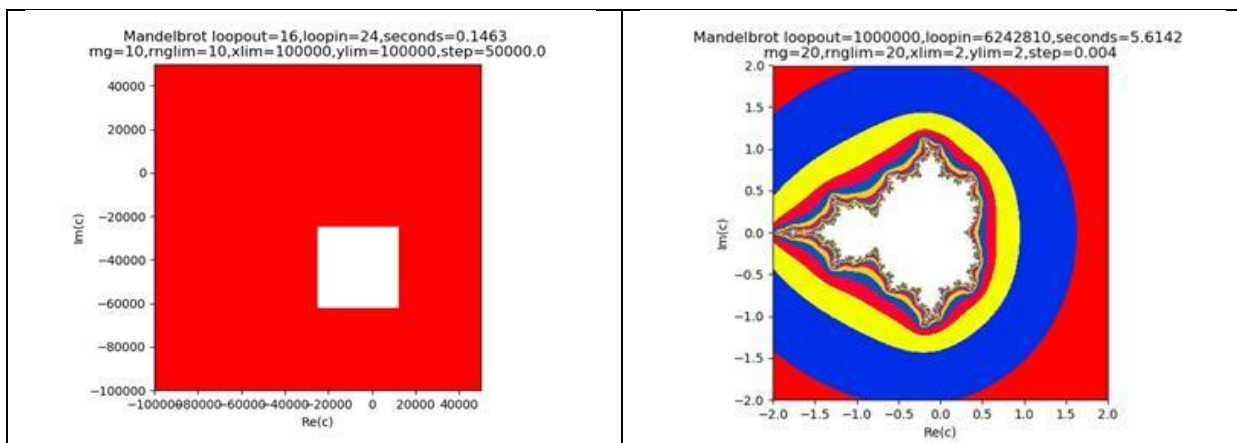
But I am not happy with the gender model. I like that is mainly at right angles to the recursion diagonal but the shape is not quite right. I slept on it and imagined a sine curve - where at the early skills, capabilities and general development the females tend to have an advantage but ahead of the curve and in later development phases the Male has the advantage. These are only abstracted generalities not dogma so I can play around with ideas.



This becomes a **comparative advantage** type of scenario - a relative difference - where the comparative advantage between the genders is reduced towards the centre of the schemas and the model but varies by being attracted to the other continuums. I prefer the first alignment. All lines are in play - the vertical, horizontal, diagonals and middle line of focus. It becomes less noticeable towards the center schemas and more noticeable as the degrees of freedom grow. Additionally I like that is based on the sine wave - which is the circle and aligned with the recursion diagonal. I like that there are tensions between things. I like that it provides a complex vehicle for exploration and discussion. I don't like that one measure of average gender difference - body mass/weight - seems not to fit well - maybe it is not good measure or is framed in a different way or maybe my model is not useful?

It is difficult to get the right zoom and focus with models - not to close and not too far away and things generally abstracted at similar "levels". So many things to explore.

When is Box not a Box and instead a Mandelbrot set? (see **Equality – Diversity – Measurement – Notice** <https://humanistman.com/wp-content/uploads/2020/08/Equality-Diversity-Measurement-Notice.pdf>) (same formula - different input values for the variables)



Self - Reflection - Sacrifice - Development - Individual - Grief - Regret

What is your duty? What is a good idea?

Letting go, loss of self can't go back to being a child, teenager, etc. The Human condition of development. Social choice theory https://en.wikipedia.org/wiki/Social_choice_theory and other decision models for individuals and groups.

Individual development within the group of humans. Belonging to groups is not simple or easy. Christ, Burning - sacrifice of self to be "born again" as a new person. A new start. Renewal, learning development, grief of loss of self, grief of loss of certainty, smug comfort change.

How to reflect? Why reflect and observe the self? Self Awareness or something else? What kind of observer are you? How far can you see?

Salem, Witch hunt, Puritans - the "Inquisitor" - what a corrupt name - there was no inquisition just a bullying trial based on mob certainty. No discovery no learning - just us observing them and their behaviour and learning from their mistakes of certainty and choice.

Etiquette

Playing sport in groups is a good way to learn etiquette. It is not dogma unless someone makes it so. The game is not about killing each other but enjoying to competing, learning and seeing differences. You learn to notice things and think about them. See **Zen and the Art of Golf** <https://humanistman.com/wp-content/uploads/2021/07/Zen-and-the-Art-of-Golf.pdf> .

Too many people have no manners - they do not know how to behave properly. They remain badly behaved, underdeveloped tantrum throwing babies. We see this with Politicians, Magistrates, Women in senior levels of the public service, Feminists, women (on average) and weak minded men.

The education systems - reinforced by Julia Gillard, Andrew Barr and people like them have been turned into propaganda and cause systems. Division, Resentment, Greed, Self Centeredness, Hate, groupthink and moblike certainty for "cause" has been substituted for practice, learning and enquiry. The **certain dogma of the day** is "equity", "justice" and "reconciliation - with designated victim groups"

Etiquette <https://en.wikipedia.org/wiki/Etiquette> *"In the third millennium BC, the Ancient Egyptian vizier Ptahhotep wrote **The Maxims of Ptahhotep** (2375–2350 BC), a didactic book of precepts extolling civil virtues, such as truthfulness, self-control, and kindness towards other people. Recurrent themes in the maxims include learning by listening to other people, being mindful of the imperfection of human knowledge, and that avoiding open conflict, whenever possible, should not be considered weakness. That the pursuit of justice should be foremost, yet acknowledged that, in human affairs, the command of a god ultimately prevails in all matters; thus some of Ptahhotep's maxims indicate a person's correct behaviours in the presence of great personages (political, military, religious). Instructions on how to choose the right master and how to serve him. Moreover, other maxims teach the correct way to be a leader through openness and kindness, and that greed is the base of all evil,*

and should be guarded against, and that generosity towards family and friends is praiseworthy.”..”
*Periodicals, such as **The Spectator**, a daily publication founded in 1711 by Joseph Addison and Richard Steele, regularly advised their readers on the etiquette required of a gentleman, a man of good and courteous conduct; their stated editorial goal was "to enliven morality with wit, and to temper wit with morality ... to bring philosophy out of the closets and libraries, schools and colleges, to dwell in clubs and assemblies, at tea-tables and coffeehouses"; to which end, the editors published articles written by educated authors, which provided topics for civil conversation, and advice on the requisite manners for carrying a polite conversation, and for managing social interactions.”*

THE INSTRUCTION OF PTAH-HOTEP <https://www.gutenberg.org/files/30508/30508-h/30508-h.htm>

“1. Be not proud because thou art learned; but discourse with the ignorant man, as with the sage. For no limit can be set to skill, neither is there any craftsman that possesseth full advantages. Fair speech is more rare than the emerald that is found by slave-maidens on the pebbles.”..” 17. If thou be a leader, be gracious when thou hearkenest unto the speech of a suppliant. Let him not hesitate to deliver himself of that which he hath thought to tell thee; but be desirous of removing his injury. Let him speak freely, that the thing for which he hath come to thee may be done. If he hesitate to open his heart, it is said, "Is it because he--the judge--doeth the wrong that no entreaties are made to him concerning it by those to whom it happeneth?" But a well taught heart hearkeneth readily.”

We know the Australian cricketers cheat and when found out there is little consequence. Hansie Cronje valued his character more than the Australians when found out. When people are paid too much money - the elites - politicians, c.e.o.s, public servants, media bosses, celebrities, sports elites, magistrates, etc - they can get less concerned about how they behave. They feel protected - especially by others who are just as corrupt as they are. So a kind of elite protection racket builds up. They do not **learn how to behave** and each lie, corruption and abuse they get away with just builds up over time until there is nothing but corruption. Nothing but a **bad actor**. The psychopath and sociopath can develop over time.

We see this with the feminists, women (on average), politicians and media of course but also through the legal community especially the court systems. There are many other protection rackets as well.

One way to learn how to behave is to **respect various simple things** - like not walking mud all over someone's house, giving way to someone in front of you, not queue jumping in all its forms, saying hello and goodbye and thankyou, showing a little appreciation and **gratitude** from time to time, not ringing up someone on their mobile phone whenever you feel like it - and if you do cold call or knock on someone's door - you introduce yourself politely and apologize if you are interrupting someone because you are unannounced (that is you did have a prior agreement to contact them) without an appointment. After all - their time is more important than yours. Turning up on time to appointments, not keeping someone waiting, not being harsh or quickly judgmental - **forgive quickly** instead. **Conviviality**. Engaging and showing some general interest in people and things around you - outside your self and your self-possession.

Simple little things done on a regular basis not only enhance your interactions with each other but also build up self-respect and some justified pride in yourself for how you behave. Not excessive or smug pride and more like self-confidence.

Now it is going to be difficult if you are woman and have been told that you are special, entitled and will be promoted in the public service because you are a women, that you will be believed and lying does not matter. The current education and media campaigns have not helped women develop into human beings - they generally (on average) remain underdeveloped - more like spoiled ignorant brats we see paraded around on the media all too often. Very little education or experience and no interest in things other than themselves, their virtue and their causes. Weak minded men - politicians, magistrates, sycophants, etc - latch on to the certain cause (heroes saving women) and also fail to develop any kind of appreciation of the concept of etiquette. Especially when you have money - of course - you feel you can buy your way out of anything - you lose any appreciation of things in general. Excessive wealth and power can do that. Kerry Packer's wake-up moment is when someone donated an organ from their own body to keep him alive - in other words he did not throw money or hold a gun to someone's head for something to be done in a kind and humane way to him.

Feminists would do worse than examining books on how to behave and see what might help them learn to develop "THE LADIES' BOOK OF ETIQUETTE, AND MANUAL OF POLITENESS. A COMPLETE HAND BOOK FOR THE USE OF THE LADY IN POLITE SOCIETY. CONTAINING FULL DIRECTIONS FOR CORRECT MANNERS, DRESS, DEPARTMENT, AND CONVERSATION; RULES FOR THE DUTIES OF BOTH HOSTESS AND GUEST IN MORNING RECEPTIONS, DINNER COMPANIES, VISITING, EVENING PARTIES AND BALLS; A COMPLETE GUIDE FOR LETTER WRITING AND CARDS OF COMPLIMENT; HINTS ON MANAGING SERVANTS, ON THE PRESERVATION OF HEALTH, AND ON ACCOMPLISHMENTS. AND ALSO USEFUL RECEIPTS FOR THE COMPLEXION, HAIR, AND WITH HINTS AND DIRECTIONS FOR THE CARE OF THE WARDROBE. BY FLORENCE HARTLEY, AUTHOR OF THE "LADIES' HAND BOOK OF FANCY AND ORNAMENTAL WORK." <https://www.gutenberg.org/files/35123/35123-h/35123-h.htm> ***"Do unto others as you would others should do to you." You can never be rude if you bear the rule always in mind, for what lady likes to be treated rudely?" .." True politeness is the language of a good heart, and those possessing that heart will never, under any circumstances, be rude. They may not enter a crowded saloon gracefully; they may be entirely ignorant of the forms of good society; they may be awkward at table, ungrammatical in speech; but they will never be heard speaking so as to wound the feelings of another; they will never be seen making others uncomfortable by seeking solely for their own personal convenience; they will always endeavor to set every one around them at ease; they will be self-sacrificing, friendly, unselfish; truly in word and deed, polite. Give to such a woman the knowledge of the forms and customs of society, teach her how best to show the gentle courtesies of life, and you have a lady, created by God, only indebted for the outward polish to the world."***

Driving cars on shared roads, cooperation - culture - new culture, gift giving - customs, countries, sharing, uncertainty, politeness.

Instead of Greed, usury, scouring, gouging, manipulating, cheating, lying, mocking, abusing, etc.

Recent Investigations

Humanist Associations, Roman History

Recent Messages

*'In truth, O judges, while I wish to be adorned with every virtue, **yet there is nothing which I can esteem more highly than the being and appearing grateful. For this one virtue is not only the greatest, but is also the parent of all the other virtues.** What is filial affection, but a grateful inclination towards one's parents?—who are good citizens, who are they who deserve well of their country both in war and at home, but they who recollect the kindness which they have received from their country?—who are pious men, who are men attentive to religious obligations, but they who with proper honours and with a grateful memory acquit themselves to the immortal gods of the gratitude which they owe to them?'* :Author(**Marcus Tullius Cicero**) :Year(-42) :Source Document(**The Orations of Marcus Tullius Cicero THE SPEECH OF M. T. CICERO IN DEFENCE OF CNAEUS PLANCIUS. Chapter 33 Section 80**)

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.02.0020%3Atext%3DPlan c.%3Achapter%3D33%3Asection%3D80> <https://oll.libertyfund.org/title/cicero-orations-vol-3>

Recent People

Primo Levi (Primo Michele Levi) :Year(1919-1987) :Keyword(History, Humanism)

https://en.wikipedia.org/wiki/Primo_Levi

[https://en.wikipedia.org/wiki/The_Periodic_Table_\(short_story_collection\)](https://en.wikipedia.org/wiki/The_Periodic_Table_(short_story_collection))

[https://en.wikiquote.org/wiki/Primo_Levi#The_Periodic_Table_\(1975\)](https://en.wikiquote.org/wiki/Primo_Levi#The_Periodic_Table_(1975))

William Grassie (William John Grassie) :Year(1957) :Keyword(History, Humanism)

https://en.wikipedia.org/wiki/William_Grassie <https://www.grassie.net/>

<https://metanexus.net/big-history-the-new-narrative/>

Gottlob Frege (Friedrich Ludwig Gottlob Frege) :Year(1848-1925) :Keyword(Philosophy, Maths)

https://en.wikipedia.org/wiki/Gottlob_Frege <https://mathshistory.st-andrews.ac.uk/Biographies/Frege/>

<https://plato.stanford.edu/entries/frege/>

Martin Luther :Year(1483-1546) :Keyword(Religion, Philosophy)

https://en.wikipedia.org/wiki/Martin_Luther <https://plato.stanford.edu/entries/luther/>

Algernon Sidney :Year(1623-1683) :Keyword(Politics)

https://en.wikipedia.org/wiki/Algernon_Sidney <https://oll.libertyfund.org/person/algernon-sidney>

Tacticus (Publius Cornelius Tacitus) :Year(56-120) :Keyword(History, Politics)

<https://en.wikipedia.org/wiki/Tacitus>

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.02.0078>

<https://www.gutenberg.org/ebooks/author/2591> **"Tiberius Nero was of mature years, and had established his fame in war, but he had the old arrogance inbred in the Claudian family, and many symptoms of a cruel temper, though they were repressed, now and then broke out. He had also from earliest infancy been reared in an imperial house; consulships and triumphs had been heaped on him in his younger days; even in the years which, on the pretext of seclusion he spent in exile at Rhodes, he had had no thoughts but of wrath, hypocrisy, and secret sensuality. There was his mother too with a woman's caprice. They must, it seemed, be subject to a female and to two striplings besides, who for a while would burden, and some day rend asunder the State."**

William Petty (Rank:20) :Year(1623-1687) :Keyword(Economics, Statistics)

https://en.wikipedia.org/wiki/William_Petty <https://oll.libertyfund.org/title/hull-the-economic-writings-of-sir-william-petty-vol-1> <http://www.hetwebsite.net/het/profiles/petty.htm>

Sir William Petty: modern epidemiologist (1623-1687) **J E Banta** PMID: 3305597 DOI:

10.1007/BF01323480 <https://pubmed.ncbi.nlm.nih.gov/3305597/> "It was Petty's peculiar genius to be innovative in the application of measurement, statistics, and mathematics to socioeconomic and demographic phenomena. As a physician he related his knowledge of health and disease to these phenomena in what in the modern context would be called human ecology or social epidemiology. These relationships and their measurement were employed to establish an objective set of data which could be analyzed for the purpose of rational public policy planning by the state. This scientific approach to public policy places Petty squarely in the context of modern epidemiologic and public health practice and marks the initiation of a major use of the epidemiologic method."

Carneades (Rank:60) :Year(-214--219) :Keyword(Humanism, Philosophy)

<https://en.wikipedia.org/wiki/Carneades> <https://plato.stanford.edu/entries/carneades/> <http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.04.0062%3Aalphabetic+letter%3DC%3Aentry+group%3D6%3Aentry%3Dcarneades-harpers> "Before Galba and Cato the Censor, he harangued with great variety of thought and copiousness of diction in praise of justice. The next day, to establish his doctrine of the uncertainty of human knowledge, he undertook to refute all his former arguments. Many were captivated by his eloquence; but Cato, apprehensive lest the Roman youth should lose their military character in the pursuit of Grecian learning, persuaded the Senate to send back these philosophers, without delay, to their own schools."

Carl Jung (Karl Gustav Jung) (Rank:10) :Year(1875-1961) :Keyword(Psychology)

https://en.wikipedia.org/wiki/Carl_Jung <https://www.psychologistworld.com/cognitive/carl-jung-analytical-psychology> https://en.wikipedia.org/wiki/Jungian_archetypes

Augustine of Hippo (Saint Augustine) (Rank:20) :Year(354-430) :Keyword(Religion, History)

https://en.wikipedia.org/wiki/Augustine_of_Hippo <https://plato.stanford.edu/entries/augustine/> https://en.wikisource.org/wiki/Nicene_and_Post-Nicene_Fathers:_Series_I/Volume_II/City_of_God

Stephen Cole Kleene (Rank:20) :Year(1909-1994) :Keyword(Maths, Recursion)

https://en.wikipedia.org/wiki/Stephen_Cole_Kleene <https://mathshistory.st-andrews.ac.uk/Biographies/Kleene/> https://projecteuclid.org/search?author=Stephen_C._Kleene

Oswald Veblen (Rank:40) :Year(1880-1960) :Keyword(Maths, Logic)

https://en.wikipedia.org/wiki/Oswald_Veblen <https://mathshistory.st-andrews.ac.uk/Biographies/Veblen/> <http://www.nasonline.org/publications/biographical-memoirs/memoir-pdfs/veblen-oswald.pdf>

Richard Dedekind (Julius Wilhelm Richard Dedekind) (Rank:20) :Year(1831-1916) :Keyword(Maths, Recursion) https://en.wikipedia.org/wiki/Richard_Dedekind

<https://plato.stanford.edu/entries/dedekind-foundations/> <https://www.gutenberg.org/files/21016/21016-pdf.pdf>

Charles Fourier (François Marie Charles Fourier) (Rank:60) :Year(1772-1837) :Keyword(Socialism, Utopia, Feminism) https://en.wikipedia.org/wiki/Charles_Fourier
<https://www.marxists.org/reference/archive/fourier/index.htm>

William Carey (Rank:60) :Year(1761-1834) :Keyword(Religion, Missionary)
[https://en.wikipedia.org/wiki/William_Carey_\(missionary\)](https://en.wikipedia.org/wiki/William_Carey_(missionary))
https://www.rarebooksocietyofindia.org/book_archive/196174216674_10151489705901675.pdf
<https://www.wmcarey.edu/carey/ahhort/founder.htm>

Ptahhotep (Rank:1) :Year(-2550--2450) :Keyword(Philosopher, Manners, Etiquette, Maxims)
<https://en.wikipedia.org/wiki/Ptahhotep> <https://www.sacred-texts.com/egy/woe/index.htm>
<http://www.sofiatopia.org/maat/ptahhotep.htm>

Hugh Dalton (Edward Hugh John Neale Dalton) (Rank:70) :Year(1887-1962) :Keyword(Politics, Equality, Finance) https://en.wikipedia.org/wiki/Hugh_Dalton

Max O. Lorenz (Max Otto Lorenz) (Rank:70) :Year(1876-1959) :Keyword(Statistics, Equality)
https://en.wikipedia.org/wiki/Max_O._Lorenz https://en.wikipedia.org/wiki/Lorenz_curve
https://www.jstor.org/stable/2276207?origin=crossref&seq=1#metadata_info_tab_contents

Jonathan Baron (Rank:40) :Year(1944) :Keyword(Psychology Experiment Research)
<https://www.sas.upenn.edu/~baron/> <http://journal.sjdm.org/>
https://en.wikipedia.org/wiki/Jonathan_Baron .." This is the journal of the **Society for Judgment and Decision Making (SJDM)** and the **European Association for Decision Making (EADM)**. It is open access, published on the World Wide Web, at least every two months. We have no author fees so far. Aims and scope The study of judgment and decision making (JDM) concerns normative, descriptive and prescriptive analysis of human judgments and decisions. These topics may be studied from theoretical or applied perspectives, with the use of experiments, surveys, analysis of existing data, and other necessary approaches. Contributions to the journal will fall within these bounds and reflect issues central to JDM, including, but not limited to those in this list. The field of JDM is interdisciplinary, so the journal covers relevant content from several fields, including cognitive psychology, experimental economics, and experimental philosophy. We expect contributions to be accessible to readers in at least these fields."

Alfred Binet (Rank:40) :Year(1857-1911) :Keyword(Intelligence, Psychology)
https://en.wikipedia.org/wiki/Alfred_Binet <https://www.gutenberg.org/ebooks/author/3988>
<https://babel.hathitrust.org/cgi/pt?id=uva.x000472976&view=1up&seq=5> "the psychology of reasoning.." https://en.wikipedia.org/wiki/Intelligence_quotient#Current_tests

John of Salisbury (Johannes Parvus) (Rank:70) :Year(1110-1180) :Keyword(Philosophy, Humanism)
<https://plato.stanford.edu/entries/john-salisbury/> https://en.wikipedia.org/wiki/John_of_Salisbury
<https://constitution.org/2-Authors/salisbury/policrat123.htm> , (**Little John**)
<https://sourcebooks.fordham.edu/source/salisbury-poli4.asp> Policraticus, mirror for princes, "The Statesman's Book". De nugis curialium et uestigiis philosophorum, "On the Frivolities of Courtiers and the Footprints of Philosophers" <https://en.wikipedia.org/wiki/Policraticus> "**OF THE DIFFERENCE BETWEEN A PRINCE AND A TYRANT AND OF WHAT IS MEANT BY A PRINCE.**"

Robert Boyle (Rank:40) :Year(1627-1691) :Keyword(Chemistry, Science)

https://en.wikipedia.org/wiki/Robert_Boyle <https://plato.stanford.edu/entries/boyle/>
<https://mathshistory.st-andrews.ac.uk/Biographies/Boyle/>

John Lilburne (Rank:80) :Year(1614-1657) :Keyword(Democracy, Humanism)

https://en.wikipedia.org/wiki/John_Lilburne <http://bcw-project.org/biography/john-lilburne>
<https://mtsu.edu/first-amendment/article/1256/john-lilburne>

Hermann Hesse (Hermann Karl Hesse) (Rank:70) :Year(1877-1962) :Keyword(Narrative, Authenticity,

Humanism) https://en.wikipedia.org/wiki/Hermann_Hesse <https://hesse.projects.gss.ucsb.edu/>
<https://www.nobelprize.org/prizes/literature/1946/hesse/biographical/>

Friedrich Heinrich Jacobi (Rank:80) :Year(1743-1819) :Keyword(Philosophy, Humanism)

https://en.wikipedia.org/wiki/Friedrich_Heinrich_Jacobi <https://plato.stanford.edu/entries/friedrich-jacobi/>

Recent Documents

Two Cheers for Democracy :Author(**Edward Morgan Forster**) :Year(1951) Age(72) :Keyword(Group

Nation Humanism, Philosophy) https://en.wikipedia.org/wiki/Two_Cheers_for_Democracy

https://archive.org/stream/in.ernet.dli.2015.475781/2015.475781.Two-Cheers_djvu.txt

<https://onlinebooks.library.upenn.edu/webbin/book/search?author=e+m+forster&amode=words&title=&tmode=words&c=x> “...Then come the arts. I have found by experience that the arts act as an

antidote against our present troubles and also as a support to our common humanity, and I am glad to emphasize this at a time when they are being belittled and starved. Theories of art are followed by the arts in action — literature particularly: Skelton and Shakespeare to Forrest Reid, Voltaire to Proust and Iqbal, together with items less easily accommodated, such as Mrs Miniver, the Duke of Portland, my own grandfather, and my own library. Then places : in them also I believe.”

“The Menace to Freedom The menace to freedom is usually conceived in terms of political or social interference — Communism, Fascism, Grundyism, bureaucratic encroachment, censorship, conscription and so forth. And it is usually personified as a tyrant who has escaped from the bottomless pit, his proper home, and is stalking the earth by some mysterious dispensation, in order to persecute God’s elect, the electorate. But this is too lively a view of our present troubles, and too shallow a one. We must peer deeper if we want” to understand them, deep into the abyss of our own characters. For politics are based on human nature; even a tyrant is a man, and our freedom is really menaced today because a million years ago Man was born in chains. That unfortunate event lies too far back for retrospective legislation ; no declarations of independence touch it ; no League of Nations can abolish it. Man grew out of other forms of life; he has evolved among taboos; he has been a coward for centuries, afraid of the universe outside him and of the herd wherein he took refuge. So he cannot, even if he wishes it, be free today. In recent centuries — Greece saw the first attempt — he tried to become an individual, an entity which thinks for itself, says what it thinks, and acts according to its own considered standards; and there has been much applause for this attempt in art and literature, but it is abortive morally because of those primeval chains. The ghosts of chains, the chains of ghosts, but they are strong enough, literally stronger than death, generation after generation hands them on. More recently still, Man has dallied with the idea of a social conscience, and has disguised the fear of the herd as loyalty towards the group, and has persuaded himself that

when he sacrifices himself to the State he is accomplishing a deed far more satisfying than anything which can be accomplished alone. Alone ? As if he had ever been alone ! He has never had the opportunity. Only Heaven knows what Man might accomplish alone! The service that is perfect freedom, perhaps. As things are, the poor creature presents a sorry spectacle to the philosopher — or, rather, he would do so if philosophers existed.”

In Search Of Lost Time :Author(**Marcel Proust**) :Year(1913) Age(42) :Keyword(Individual Tale Humanism) <https://archive.org/details/InSearchOfLostTimeCompleteVolumes/page/n3/mode/2up> <https://onemorelibrary.com/index.php/en/books/literature/book/french-literature-135/in-search-of-lost-time-3981> <http://gutenberg.net.au/pages/proust.html> ..” I found in his reserve **a stronger feeling**, I do not say of **equality, for that would have been inconceivable to him**, but at least of the **consideration** which one may shew **for an inferior**, such as may be found in all strongly hierarchical societies; in the Law Courts, for instance, in a Faculty, where a public prosecutor or dean, **conscious of their high charge**, conceal perhaps more genuine simplicity, and, when you come to know them better, **more kindness, true simplicity, cordiality**, beneath their **traditional aloofness** than the more modern brethren beneath their jocular affectation of comradeship.”

Utopia of Usurers and Other Essays :Author(**Gilbert Keith Chesterton**) :Year(1917) Age(43) :Keyword(Group Nation Humanism, Philosophy) https://en.wikipedia.org/wiki/G._K._Chesterton_bibliography https://en.wikisource.org/wiki/Utopia_of_Usurers_and_Other_Essays <https://www.gutenberg.org/files/2134/2134-h/2134-h.htm>

“Most of the excuses which serve the capitalists as masks are, of course, the excuses of hypocrites. They lie when they claim philanthropy; they no more feel any particular love of men than Albu felt an affection for Chinamen. They lie when they say they have reached their position through their own organising ability. They generally have to pay men to organise the mine, exactly as they pay men to go down it. They often lie about the present wealth, as they generally lie about their past poverty. But when they say that they are going in for a “constructive social policy,” they do not lie. They really are going in for a constructive social policy. And we must go in for an equally destructive social policy; and destroy, while it is still half-constructed, the accursed thing which they construct.”..” **The great difficulty with the English** lies in the absence of something one may call **democratic imagination**. We find it easy to **realise an individual**, but **very hard to realise that the great masses consist of individuals**. Our system has been aristocratic: in the special sense of there being only **a few actors on the stage**. And the back scene is kept quite dark, **though it is really a throng of faces**.”..

“**THE NEW NAME** Something has come into our community, which is strong enough to save our community; but which has not yet got a name. Let no one fancy I confess any unreality when I confess the namelessness. The morality called Puritanism, the tendency called Liberalism, the reaction called Tory Democracy, had not only long been powerful, but had practically done most of their work, before these actual names were attached to them. Nevertheless, I think it would be a good thing to have some portable and practicable way of referring to those who think as we do in our main concern. Which is, that men in England are ruled, at this minute by the clock, by brutes who refuse them bread, by liars who refuse them news, and by fools who cannot govern, and therefore wish to enslave.”..” There is a tradition in all western life and letters of **Prometheus** defying the stars, of man at war with the Universe, and dreaming what nature had never dared to dream. All this is

valuable in its place and proportion. But it has nothing whatever to do with our ease; or rather it very much weakens it. The plutocrats will be only too pleased if we profess to preach a new morality; for they know jolly well that they have broken the old one. They will be only too pleased to be able to say that we, by our own confession, are merely restless and negative; that we are only what we call rebels and they call cranks. But it is not true; and we must not concede it to them for a moment. The model millionaire is more of a crank than the Socialists; just as Nero was more of a crank than the Christians. And **avarice has gone mad in the governing class to-day**, just as lust went mad in the circle of Nero. By all the working and orthodox standards of sanity, capitalism is insane. I should not say to Mr. Rockefeller "I am a rebel." I should say "I am a respectable man: and you are not."

A FREE MAN'S WORSHIP By Bertrand Russell [https://www.gutenberg.org/files/38280/38280-h/38280-h.htm#A FREE MANS WORSHIP](https://www.gutenberg.org/files/38280/38280-h/38280-h.htm#A_FREE_MANS_WORSHIP) .." The answer to this question is very momentous, and affects profoundly our whole morality. The worship of Force, to which Carlyle and Nietzsche and the creed of Militarism have accustomed us, is the result of failure to maintain our own ideals against a hostile universe: it is itself a prostrate submission to evil, a sacrifice of our best to Moloch. If strength indeed is to be respected, let us respect rather the strength of those who refuse that false "recognition of facts" which fails to recognize that facts are often bad. Let us admit that, in the world we know there are many things that would be better otherwise, and that the ideals to which we do and must adhere are not realized in the realm of matter. Let us preserve our respect for truth, for beauty, for the ideal of perfection which life does not permit us to attain, though none of these things meet with the approval of the unconscious universe. If Power is bad, as it seems to be, let us reject it from our hearts. In this lies Man's true freedom: in determination to worship only the God created by our own love of the good, to respect only the heaven which inspires the insight of our best moments. In action, in desire, we must submit perpetually to the tyranny of outside forces; but in thought, in aspiration, we are free, free from our fellow-men, free from the petty planet on which our bodies impotently crawl, free even, while we live, from the tyranny of death. Let us learn, then, that energy of faith which enables us to live constantly in the vision of the good; and let us descend, in action, into the world of fact, with that vision always before us."

In Darkest England and the Way Out :Author(**William Booth**) :Year(1890) Age(61) :Keyword(Group Nation Religion, Politics) <https://www.gutenberg.org/ebooks/475>
<https://www.fulltextarchive.com/page/In-Darkest-England-and-The-Way-Out/>
[https://openlibrary.org/works/OL6068920W/In darkest England and the way out](https://openlibrary.org/works/OL6068920W/In_darkest_England_and_the_way_out) .." **my** every **ambition** for the **welfare of mankind**" .." **evils** which **lie at the root of all** the miseries of modern life".." if the prodigal would **come home to his Heavenly Father**, he would find enough and to spare in the Father's house to supply **all his need both for this world and the next;**" .. blah blah

Evolution and Ethics and Other Essays :Author(**Thomas Henry Huxley**) :Year(1893) Age(68)
:Keyword(Group Nation Humanism, Philosophy) <https://www.gutenberg.org/files/2940/2940-h/2940-h.htm> <https://www.gutenberg.org/ebooks/author/595>
[https://en.wikisource.org/wiki/Author:Thomas Henry Huxley](https://en.wikisource.org/wiki/Author:Thomas_Henry_Huxley)

Discourses Concerning Government :Author(**Algernon Sidney**) :Year(1683) Age(60) :Keyword(Group Nation Politics) <https://oll.libertyfund.org/title/sidney-discourses-concerning-government#preview>
[https://openlibrary.org/works/OL2406119W/Discourses concerning government](https://openlibrary.org/works/OL2406119W/Discourses_concerning_government)

De Constantia Sapientis (On the Firmness of the Wise Man) (Rank:30) :Author(**Lucius Annaeus Seneca**) :Year(55) Age(59) :Keyword(Group Humanism Wisdom, Insult)

https://en.wikipedia.org/wiki/De_Constantia_Sapientis

https://la.wikisource.org/wiki/De_constantia_sapientis

https://en.wikisource.org/wiki/On_the_Firmness_of_the_Wise_Man

The Orations of Marcus Tullius Cicero (Rank:20) :Author(**Marcus Tullius Cicero**) :Year(-42) Age(64) :Keyword(Group Humanism Philosophy, Gratitude) https://en.wikipedia.org/wiki/Writings_of_Cicero

<https://oll.libertyfund.org/title/cicero-the-orations-of-marcus-tullius-cicero>

<https://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.02.0019%3Atext%3DTul.>

The Red Book (Rank:40) :Author(**Carl Jung**) :Year(1930) Age(55) :Keyword(Group Dreams Psychology, Imagination) <https://archive.org/details/RedBookByJung>

https://www.academia.edu/7180450/Carl_Gustav_Jung_The_Red_Book_Liber_Novus_english_ocr_no_images <https://www.holybooks.com/wp-content/uploads/The-Red-Book-Jung.pdf>

“for unto us a child is born, unto us, **a son is given** and the government shall be upon his shoulder and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting father, The Prince of Peace Isaiah 9:6” **Toxic Masculinity?** Jung took his brain deliberately into places of connectedness which **can be dangerous** (level 5 thinking) - if we can operate somewhere between 2 and 3 (on average) and tolerate the 4s and forgive the 5s - we might have some idea.

The Essence of Christianity (Rank:40) :Author(**Ludwig Andreas von Feuerbach**) :Year(1841) Age(37) :Keyword(Group Nation Religion, Philosophy)

https://en.wikipedia.org/wiki/The_Essence_of_Christianity

<https://www.gutenberg.org/files/47025/47025-h/47025-h.htm>

<https://www.marxists.org/reference/archive/feuerbach/index.htm> “Yes, both in substance and in speech, it places philosophy in the **negation of philosophy**, i.e., it declares that alone to be the true philosophy which is converted in *succum et sanguinem*, which is incarnate in Man; and hence it finds its highest triumph in the fact that to all **dull and pedantic minds**, which place the essence of philosophy in the **show of philosophy**, it appears to be no philosophy at all.”

Historiae Romanae (Rank:1) :Author(**Lucius Cassius Dio**) :Year(234) Age(79) :Keyword(Group Nation History, Library) https://en.wikipedia.org/wiki/Cassius_Dio

<https://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:2008.01.0593>

<https://penelope.uchicago.edu/Thayer/E/home.html>

Histories (Rank:1) :Author(**Polybius**) :Year(-146) Age(54) :Keyword(Group Nation History, Library)

<https://penelope.uchicago.edu/Thayer/E/Roman/Texts/Polybius/home.html>

<http://www.perseus.tufts.edu/hopper/text?doc=Plb.+toc&redirect=true>

[https://en.wikipedia.org/wiki/The_Histories_\(Polybius\)](https://en.wikipedia.org/wiki/The_Histories_(Polybius))

James Harvey Robinson (Rank:60) :Year(1863-1936) :Keyword(History, Education)

https://en.wikipedia.org/wiki/James_Harvey_Robinson

<https://www.gutenberg.org/cache/epub/8077/pg8077.html>

<https://archive.org/details/humancomedyasdev029021mbp> **The Mind in the Making: The Relation of Intelligence to Social Reform (1921)** <https://www.gutenberg.org/ebooks/author/31757>, **The Human Comedy: As Devised and Directed by Mankind Itself (1937)** “And, with **supreme irony**, the

war to "**make the world safe for democracy**," ended by leaving democracy more unsafe in the world than at any time since the collapse of the revolutions of 1848."

<https://archive.org/details/humancomedyasdev029021mbp/page/n11/mode/2up>

Siddhartha (Rank:50) :Author(**Hermann Hesse**) :Year(1922) Age(45) :Keyword(Individual Development Tale, Philosophy) <https://www.gutenberg.org/files/2500/2500-h/2500-h.htm>
https://standardebooks.org/ebooks/hermann-hesse/siddhartha/gunther-olesch_anke-dreher_amy-coulter_stefan-langer_semyon-chaichenets/text/chapter-1-1
[https://en.wikipedia.org/wiki/Siddhartha_\(novel\)](https://en.wikipedia.org/wiki/Siddhartha_(novel))

Upanishads (Rank:20) :Author(Many) :Year(-1000) :Keyword(Group History Philosophy)
<https://www.ancient.eu/Upanishads/> <http://yogananda.com.au/upa/Upanishads01.html>
<http://vedicheritage.gov.in/upanishads/> ... "The description of Brahman: "**Not this, not this**" (**Neti, Neti**); for there is no other and more appropriate description than this "Not this." Now the designation of Brahman: "The Truth of truth." The vital breath is truth and It (Brahman) is the Truth of that. — Brihadaranyaka Upanishad 2.3.6 -- Read more:
<http://yogananda.com.au/upa/Upanishads01.html>"

References

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1. **Wikipedia** https://en.wikipedia.org/wiki/Main_Page Larry Sanger and Jimmy Wales https://en.wikipedia.org/wiki/Founder_of_Wikipedia **Creative Commons Attribution-ShareAlike 3.0**
2. **Many Universities, government, museum, library and public websites**
3. **Internet Archive** - Internet Archive Founder, Brewster Kahle - <https://archive.org/>
4. **Project Gutenberg** - Michael Hart, founder of Project Gutenberg, invented eBooks in 1971 and his memory continues to inspire the creation of eBooks and related content today.
<https://www.gutenberg.org/> **public domain**
5. **Michael Stern Hart** (March 8, 1947 – September 6, 2011)



https://en.wikipedia.org/wiki/Michael_S._Hart
by Marcello GDFL 1.2

6. **MacTutor** <https://mathshistory.st-andrews.ac.uk/> "MacTutor is created and maintained by Edmund Robertson, and John O'Connor, of the School of Mathematics and Statistics at the University of St Andrews, and is hosted by the University. Their contributions to the history of mathematics have been recognised by the Comenius medal of the Hungarian Comenius Society in 2012 and the Hirst Prize of the London Mathematical Society in 2015." Copyright - **Creative Commons Attribution-ShareAlike 4.0 International License.**
7. **Randy Thornhill** https://en.wikipedia.org/wiki/Randy_Thornhill
8. **The Parasite-Stress Theory of Values and Sociality: Infectious Disease, History and Human Values Worldwide** May 2014 DOI:10.1007/978-3-319-08040-6 ISBN: 978-3-319-08039-0 Thornhill, Randy & Fincher, Corey. (2014). *The Parasite-Stress Theory of Values and Sociality: Infectious Disease, History and Human Values Worldwide*. 10.1007/978-3-319-08040-6. https://www.researchgate.net/publication/281654686_The_Parasite-Stress_Theory_of_Values_and_Sociality_Infectious_Disease_History_and_Human_Values_Worldwide
9. **Death, Disease, and Politics | Dr. Randy Thornhill | The Jordan B. Peterson Podcast** - S4: E:38 86,122 views Jul 26, 2021 <https://www.youtube.com/watch?v=6DqJ1Wv6EtQ> "Mate Choice", Choose who you like - healthy humans - to mate with. Don't follow social justice or other certain narratives. Skin colour (carotenoids) <https://en.wikipedia.org/wiki/Carotenoid> Disgust https://en.wikipedia.org/wiki/Parasite-stress_theory "values" of choice for mating
10. **Cryptic female choice** https://en.wikipedia.org/wiki/Cryptic_female_choice
11. **Neotony** <https://en.wikipedia.org/wiki/Neotony> (tending to select for longer periods of child development - longer childhood)
12. **PLURALISM** - Values research - Collectivism <https://en.wikipedia.org/wiki/Collectivism> Individualism <https://en.wikipedia.org/wiki/Individualism>
13. Rate of Infection - versus conservatism - fear/exploration https://en.wikipedia.org/wiki/Parasite-stress_theory
14. **Neophobia** <https://en.wikipedia.org/wiki/Neophobia>
15. **IQ related to Parasite Stress (sunk cost - bias) Parasite prevalence and the worldwide distribution of cognitive ability** Christopher Eppig,* Corey L. Fincher, and Randy Thornhill <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2992705/>
16. **Philistine** <https://en.wikipedia.org/wiki/Philistinism>
17. **Book Of Judges** https://en.wikipedia.org/wiki/Book_of_Judges
18. **Deuteronomy** https://en.wikipedia.org/wiki/Book_of_Deuteronomy
19. **Torah** <https://en.wikipedia.org/wiki/Torah>
20. **Samson and Delilah** <https://www.biblegateway.com/passage/?search=Judges+16&version=NIV>
21. **Jonathan Haidt on Morality, Politics, Disgust, and Intellectual Diversity on Campus (Ep. 8)** <https://conversationswithtyler.com/episodes/jonathan-haidt/>
22. **Moral Foundations Theory** <https://moralfoundations.org/> (the mob/group)
23. **The Righteous Mind: Why Good People are Divided by Politics and Religion** © 2012 by Jonathan Haidt http://righteousmind.com/wp-content/uploads/2013/08/ch07.RighteousMind.final_.pdf (see his example on sticking a needle to cure "things" also **Stanley Milgram** "Obedience to Authority" https://en.wikipedia.org/wiki/Stanley_Milgram

24. **American Humanist Association** <https://americanhumanist.org/key-issues/statements-and-resolutions/equity/> ..” Pursuing justice, equity, diversity and inclusion is a moral imperative for the American Humanist Association (AHA), and integral to our work as advocates. Humanist values require the affirmation of the inherent dignity of every human being, as well as the related need to create a society where all can flourish and become one’s best self. We **must dismantle systems of white supremacy** and as humanists make it known that one of our most significant organizational goals is to **fight for the rights of all marginalized communities**. We acknowledge that many of our organizational founders and leaders, past and present, perpetuate and benefit from current **systems of oppression**” **Binary/Mobthink**
25. **American Humanist Association** https://en.wikipedia.org/wiki/American_Humanist_Association The AHA is the supervising organization for various Humanist affiliates and adjunct organizations. **Black Humanist Alliance, Feminist Humanist Alliance, LGBTQ Humanist Alliance - no-one thinks this is insane**
26. <https://humanists.international/> ..” Young Humanists International launches Young Humanist Climate Action, a young humanist-led campaign in pursuit of **climate justice**.”
27. **Humanists UK** <https://humanism.org.uk/campaigns/human-rights-and-equality/> Humanists believe in equality based on sex and gender and therefore support the **feminist principle of the inherent equality of women**. We are a member of the End **Violence Against Women** Coalition, and a founding member of the ACTION: FGM coalition, which is dedicated to eradicating the practice in the UK by 2030. - **no-one thinks this is insane**
28. **Norway Humanist Association** <https://human.no/om-oss/english/> Manifesto - <https://human.no/om-oss/english/nordic-humanist-manifesto-2016/> “Humanism promotes **equality for all**. Humanists respect freedom of belief and the right of everyone to choose their own life stance. The state should be secular and not grant special privileges to any life stance.:
29. **Humanist Amsterdam Declaration** <https://humanists.international/what-is-humanism/the-amsterdam-declaration/> ..” needing no **external sanction**” ..” Humanism insists that **personal liberty** must be combined with **social responsibility**. Humanism ventures to build a world on the idea of the free person responsible to society, and recognises our dependence on and responsibility for the natural world. Humanism is **undogmatic**, imposing no creed upon its adherents. It is thus committed to education free from **indoctrination**.”..” Humanism values artistic creativity and imagination and recognises the **transforming power of art**. Humanism affirms the importance of literature, music, and the visual and performing arts for personal development and **fulfilment**.”..” Our primary task is to make human beings aware in the simplest terms of what Humanism can mean to them and what it commits them to. By utilising free inquiry, the power of science and creative imagination for the furtherance of peace and in the service of compassion, we have confidence that we have the means to solve the problems that confront us all. We call upon all who share this conviction to associate themselves with us in this endeavour.”
30. **The L-functions and modular forms database (LMFDB)** - LMFDB.ORG <https://www.lmfdb.org/>
31. **Metanexus** <https://metanexus.net/great-matrix-being/>
32. **Big History** <https://bighistory.org/> “Big History seeks to understand the integrated history of the Cosmos, Earth, Life, and Humanity, using the best available empirical evidence and scholarly methods.”

33. **HISTORICAL FUTURES** ZOLTÁN BOLDIZSÁR SIMON, MAREK TAMM First published: 07 March 2021 <https://doi.org/10.1111/hith.12190>
<https://onlinelibrary.wiley.com/doi/full/10.1111/hith.12190> ..” We reckon that our definition of “**historical futures**” (as the plurality of transitional relations between apprehensions of the past and anticipated futures) evokes associations with historiography as the culturally sanctioned “legitimate” practice of historical knowledge production in Western modernity. This is precisely why we cannot emphasize enough that professionalized history is only one of the potential practices in which historical futures can be traced—hence our use of the phrase “apprehension of the past” instead of “knowledge of the past.”
34. **Envisioning a Civilization Recovery Plan** By **William Grassie** on September 18, 2012 in Essay, Essentials <https://metanexus.net/envisioning-civilization-recovery-plan-0/>
35. **When do humanists disagree?** | **Professor Richard Norman** on diversity of thinking 977 views Apr 28, 2020 <https://www.youtube.com/watch?v=yBFUqK22sjk>
36. Transhumanism <https://en.wikipedia.org/wiki/Transhumanism>
37. **Modern Essays Editor: Christopher Morley** <https://www.gutenberg.org/files/38280/38280-h/38280-h.htm> **BEYOND LIFE** By **James Branch Cabell**, **THE FISH REPORTER** By **Robert Cortes Holliday**, **THE FIFTY-FIRST DRAGON** By **Heywood Broun**
38. **Gilbert Keith Chesterton** :Year(1874-1936) :Keyword(Philosophy)
https://en.wikipedia.org/wiki/G._K._Chesterton <https://www.chesterton.org/who-is-this-guy/> http://freeread.com.au/@RGLibrary/GK_Chesterton/GK_Chesterton.html
39. **Moloch** <https://en.wikipedia.org/wiki/Moloch> Moloch (/ˈmoʊlək/; Masoretic מֹלֶךְ mōlek; Ancient Greek: Μόλοχ, Latin: Moloch; also Molech or Molek) is a name or a term which appears in the Hebrew Bible several times, primarily in the book of Leviticus. The Bible strongly condemns practices which are associated with Moloch, practices which appear to have included child sacrifice.
40. **Translations from the Philosophical Writings of Gottlob Frege** **EDITED BY PETER GEACH** **University Of Birmingham AND MAX BLACK Cornell university**
https://edisciplinas.usp.br/pluginfile.php/4191962/mod_resource/content/0/Translations%20from%20the%20Philosophical%20Writings%20of%20Gottlob%20Frege.%20Basil%20Blackwell%20%281966%29.pdf “BEGRIFFSSCHRIFT a formalized Language of pure Thought modelled upon the Language of Arithmetic First published in 1879
41. <https://www.acara.edu.au/reporting/national-report-on-schooling-in-australia/nrosia2009/national-policy-context/educational-goals>
42. Mr **Andrew Barr** MLA Minister for Education and Training, Minister for Children and Young People (Australian Capital Territory) The Hon. **Julia Gillard** MP Deputy Prime Minister and minister for Education, Minister for Employment and Workplace Relations, Minister for **Social Inclusion** (Australian Government) - Melbourne declaration
http://www.curriculum.edu.au/verve/resources/national_declaration_on_the_educational_goals_for_young_australians.pdf “– **act with moral and ethical integrity** – – understand and **acknowledge the value of Indigenous cultures** and possess the knowledge, skills and understanding to contribute to, and benefit from, **reconciliation between Indigenous and non-Indigenous Australians** – are committed to **national values** of democracy, **equity** and **justice**, and participate in ..” (not rule of law?)
43. **François Édouard Anatole Lucas** (Édouard Lucas) :Year(1842-1891) :Keyword(Math)
https://en.wikipedia.org/wiki/Umbral_calculus

44. **William Booth** https://en.wikipedia.org/wiki/William_Booth ..” At the Liverpool conference in 1861, after having spent three years at Gateshead, **his request to be freed for evangelism** full-time was refused yet again, and Booth resigned from the ministry of the Methodist New Connexion”
45. Trove NLA digital record of paper extract of Mr Booth’s Social reforms Scheme article <https://trove.nla.gov.au/newspaper/article/3141442>
46. **Politicising the Australian Public Service?** Research Paper 3 1998-99 Professor Richard Mulgan, Consultant, Politics and Public Administration Group 10 November 1998 https://www.aph.gov.au/About_Parliament/Parliamentary_Departments/Parliamentary_Library/pubs/rp/rp9899/99rp03 “Conclusion Politicisation of the APS, in the sense of appointments to suit the preferences of the government of the day has been gradually increasing over recent decades. The process has been given added impetus by the growing insecurity of tenure among secretaries and by the sometimes uncritical adoption of private sector management models. Though the great majority of public servants, including secretaries, still see themselves as politically **neutral professionals**, capable of serving alternative governments with equal competence and loyalty, incoming governments may be increasingly tempted to appoint new management teams as a means of imposing new policy directions on the bureaucracy. Such a convention, if it becomes entrenched, will erode the principles of a professional service with damaging long-term consequences for the morale and competence of the APS as a whole. New processes need to be introduced which safeguard the expectation that senior public servants, even if on limited-term contracts, will serve governments of differing political complexions.”
47. **The Bloody Tenent of Persecution for Cause of Conscience** https://en.wikipedia.org/wiki/The_Bloody_Tenent_of_Persecution_for_Cause_of_Conscience , <https://archive.org/details/cu31924029333014> , https://books.google.com.au/books?id=YC-Oy0hswEkC&printsec=frontcover&source=gbs_navlinks_s&redir_esc=y#v=onepage&q&f=false
48. Anne Green https://en.wikipedia.org/wiki/Anne_Greene
49. Diagoras Of Melos https://en.wikipedia.org/wiki/Diagoras_of_Melos
50. Charles II https://en.wikipedia.org/wiki/Charles_II_of_England
51. Absolutism https://en.wikipedia.org/wiki/Absolute_monarchy
52. Bill of Rights https://en.wikipedia.org/wiki/Bill_of_Rights_1689 ..” keeping a standing army in time of peace, unless it be with consent of Parliament, is against law; Protestants may have arms for their defence suitable to their conditions and as allowed by law;” ..” the freedom of speech and debates or proceedings in Parliament ought not to be impeached or questioned in any court or place out of Parliament; excessive bail ought not to be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted;
53. Social Choice and beyond - John C Lawrence - <https://www.socialchoiceandbeyond.com/index.html>
54. **Robert Keegan** - The Evolving Self <https://www.hup.harvard.edu/catalog.php?isbn=9780674272316> , An Evening with Robert Kegan and Immunity to Change 143,722 views Jul 22, 2012 <https://www.youtube.com/watch?v=FFYnVmGu9ZI>
55. **Individuation** <https://en.wikipedia.org/wiki/Individuation>

56. Jungian Center for the Spiritual Sciences Whole Person Learning in a Jungian Context - Jung and the Social Implications of Individuation <https://jungiancenter.org/jung-and-the-social-implications-of-individuation/>
57. **The End of Universities? | The Jordan B. Peterson Podcast** - S4: E:39 444,088 views Aug 3, 2021 <https://www.youtube.com/watch?v=dncyXvPR8uU>
58. Ralston College Academy <https://www.ralston.ac/>
59. FutureLearn <https://www.futurelearn.com/>
60. 12th Century Christian Books https://en.wikipedia.org/wiki/Category:12th-century_Christian_texts
61. Sic et non http://individual.utoronto.ca/pking/resources/abelard/Sic_et_non.txt
62. De contemptu mundi: sive, De Miseria humanae conditionis libri tres by Innocent, Johann Heinrich Achterfeldt <https://archive.org/details/decontemptumund00achtgoog/page/n10/mode/2up>
63. Lambda Calculus https://en.wikipedia.org/wiki/Lambda_calculus
64. Religious Texts https://en.wikipedia.org/wiki/Religious_text
65. Sacred texts Timeline <https://www.sacred-texts.com/time/timeline.htm>
66. The Pyramid Texts <https://www.sacred-texts.com/egy/pyt/index.htm>
67. BULLETIN (New Series) OF THE AMERICAN MATHEMATICAL SOCIETY Volume 5, Number 1, July 1981 **THE THEORY OF RECURSIVE FUNCTIONS, APPROACHING ITS CENTENNIAL 1** {Elementarrekursiontheorie vom hbereren Standpunkte aus.1) BY **STEPHEN C. KLEENE** <https://www.ams.org/journals/bull/1981-05-01/S0273-0979-1981-14920-X/home.html> , <https://projecteuclid.org/journals/bulletin-of-the-american-mathematical-society-new-series/volume-5/issue-1/The-theory-of-recursive-functions-approaching-its-centennial/bams/1183548220.full>
68. Manifesto <https://en.wikipedia.org/wiki/Manifesto>
69. 1755 Lisbon Earthquake https://en.wikipedia.org/wiki/1755_Lisbon_earthquake
70. Apollo and Dionysus https://en.wikipedia.org/wiki/Apollonian_and_Dionysian
71. **Numa Pompilius** https://en.wikipedia.org/wiki/Numa_Pompilius "Another creation attributed to Numa was the cult of **Terminus**, a god of boundaries"
72. **Terminus god** [https://en.wikipedia.org/wiki/Terminus_\(god\)](https://en.wikipedia.org/wiki/Terminus_(god)) "**boundary stones**"
73. History of the City https://en.wikipedia.org/wiki/History_of_the_city
74. Vexen Crabtree - Human Truth Foundation <http://www.humanreligions.info/index.html>
75. The Third Way (Evolutionary Biology) <https://www.thethirdwayofevolution.com/people>
76. The Atkinson Index https://en.wikipedia.org/wiki/Atkinson_index , <https://www.sciencedirect.com/science/article/abs/pii/S0022053170900396?via%3Dihub>
77. Pigou–Dalton principle https://en.wikipedia.org/wiki/Pigou%E2%80%93Dalton_principle
78. Bruce Tuckman - stages of group development - https://en.wikipedia.org/wiki/Tuckman%27s_stages_of_group_development
79. The Good Book is an anthology compiled by A. C. Grayling [https://en.wikipedia.org/wiki/The_Good_Book_\(book\)](https://en.wikipedia.org/wiki/The_Good_Book_(book))
80. Mental Models - Systems Thinking - Gene Bellinger <http://www.systems-thinking.org/> (**Fair use not for profit education**) "**Simulation Is Not The Answer** ..So, is there an answer? Of course there is, otherwise why would I have started this paper in the first place. The answer lies in two areas. First, we must admit that we simply don't understand. And, second, we must pursue understanding. Not answers but understanding."

81. Honey Badger Brigade <https://honeybadgerbrigade.com/badgerfesto/>,
<https://www.youtube.com/user/honeybadgerradio>
82. Humanist manifesto <https://americanhumanist.org/what-is-humanism/manifesto2/>
83. **Behavioural Economics Team of the Australian Government**, or BETA
<https://behaviouraleconomics.pmc.gov.au/projects>
84. Gender Diversity - BETA
<https://behaviouraleconomics.pmc.gov.au/sites/default/files/projects/unconscious-bias.pdf>
*“We are excited to share the findings from our trial testing the impact of de-identifying applications for senior positions in the Australian Public Service (APS). The trial examines one critical part of the recruitment process, the way the APS initially evaluates applications and shortlists the top candidates to build the best possible workforce. The aim was to assess whether de-identifying applications would, by eliminating the effects of explicit or implicit bias, help promote gender equality and diversity in hiring at senior (executive) levels. What we found is that de-identifying applications at the shortlisting stage of recruitment does not appear to assist in promoting diversity in hiring. In fact, in the trial we found that overall, APS **officers generally discriminated in favour of female and minority candidates**. This suggests that the APS has been successful to some degree in efforts to promote awareness and support for diversity among senior staff. It also means that introducing de-identification of applications in such a context may have the **unintended consequence of decreasing the number of female and minority candidates shortlisted for senior APS positions, setting back efforts to promote more diversity at the senior management levels in the public service**. This is critically useful knowledge. It does not imply that the APS has **solved the problem of gender equality** at the executive levels and higher – or lack of diversity more generally – but it tells us that rather than putting the focus on bias in initial reviews of job applicants, it may be more valuable to direct attention to other stages of recruitment, including how positions are advertised, how interviews are conducted, and how hiring panels are selected and run. More attention can also be directed to processes that affect career trajectories, including performance reviews, evaluations for promotions, talent management and whether flexible working arrangements are available. Eliminating or mitigating problems in these areas will require innovative solutions and rigorous testing to discover what works. Professor Michael J. Hiscox Director, BETA”*
85. *Journal of Behavioral Decision Making*, Vol. 8, 71-83 (1995) **Blind Justice: Fairness to Groups and the Do-no-harm Principle** JONATHAN BARON University of Pennsylvania, US
<https://www.sas.upenn.edu/~baron/papers/eq.pdf>
86. **The psychology of reasoning**, Alfred Binet
<https://babel.hathitrust.org/cgi/pt?id=uva.x000472976&view=1up&seq=14>
87. *The Way to the Self: The Novel “Steppenwolf” Through the Lens of Jungian Process of Individuation* April 2015 Project: Philosophy, Communication, and the Art of Storytelling
Authors: Tatiana Danilova National University of Life and Environmental Sciences of Ukraine
https://www.researchgate.net/publication/289529343_The_Way_to_the_Self_The_Novel_Steppenwolf_Through_the_Lens_of_Jungian_Process_of_Individuation
88. Claude Henri de Rouvroy, comte de Saint-Simon, often referred to as **Henri de Saint-Simon**
https://en.wikipedia.org/wiki/Henri_de_Saint-Simon

89. AIHW <https://www.aihw.gov.au/reports/australias-health/infectious-and-communicable-diseases>
90. Australian Aborigine numbers
https://en.wikipedia.org/wiki/Australian_Aboriginal_enumeration
91. Riddle of The Sphinx <https://www.mwpai.org/assets/Education/MA-Resources-9-15-2016/Myth-Oedipus-and-the-Riddle-of-the-Sphinx.pdf>